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APPENDIX

महिपातिष्ठत भवतश्चिन्मय अध्याय ४२, ४३, etc.

PREFACE

TO

POET SAINTS OF MAHARASHTRA SERIES

I have long felt that the stories of the Marāṭha saints which tradition has handed down were a valuable moral asset, not only to the people of Mahārāshṭra the home of those saints but to all India

At present these stories are not easily available for the reason that the Marāṭhi language and literature are hardly known outside of Mahārāshṭra. Even in Mahārāshṭra little prominence is given to the interesting and suggestive lives of those Marāṭha saints who by their godly and righteous lives have been a blessing to Mahārāshṭra. I am not unmindful of the efforts made by Mr L. R. Pāngārkar Mr D B Sahasrabuddhe, and others to popularize the lives of the Marāṭha saints but their writings have all been in the Marāṭhi language, and, being untranslated, are not available for those who do not know that language. To make these stories of the Marāṭha saints available to a large circle both in India and outside an English translation is obviously a necessity. And as I feel that these stories have a moral value, and that they can be used to impress vital truths the translation of them into the English language has been for me a labour which I have felt was worth while, and has been a labour of love.

Those who have not dipped into Marāṭhi literature are naturally unaware of the original sources of the stories of the saints which are current in Mahārāshṭra. I have therefore made it my task to translate the original sources from which all consciously or unconsciously draw when they

pass these stories on to others, either orally, or in written form

It is to Mahīpatī, who was born, lived, and died at Tāhārābād, in the Rāhurī taluka of the Ahmednagar District, that the chief glory belongs for collecting from manuscripts, and perhaps somewhat from oral tradition, the stories of the old saints, and recording them in his own graphic style in his Bhaktaviṣaya, Bhaktalāmṛta, Santaviṣaya, and Santalāmṛta. Some of the original sources from which he obtained his information are still extant, but for the most part we are dependent on Mahīpatī alone for any extended knowledge of those saints. Were it not for him, the lives of even such saints as Eknāth and Tukārām would be unknown except in a very meagre way. All honour therefore to Mahīpatī, to whom Mahārāshtra and the world owes a heavy debt of gratitude. Aside from Mahīpatī there are lesser lights that have recorded the traditional stories of some of the saints. While some are older than Mahīpatī, some are almost plagiarists from Mahīpatī, and some have evidently another and independent source. Altogether there is a considerable body of literature which can be considered original sources. They are the oldest we possess, and it is to such that I have turned for the English translations which I have made.

In connection with these original sources, it should be observed that if in modern books, or on the lips of men, there are stories of these saints that differ in detail from those of the original sources, they are undoubtedly due to misquotations. The possibility of an independent source for these deviations may be conceded, but it is so improbable that very strong evidence would be needed to establish the fact of such an independent source. We all know that Indians are good story tellers. Some are professional story

tellers. Deviations from the original sources may therefore be only from the love of embellishment or from the slip of memory but if their history be traced the seeker will without doubt be led to the original sources extant in manuscript or printed form.

From the above it becomes evident why I have confined myself to the stories of the Marāṭhā saints as found in the oldest sources or in the nearest removed from them for the basis of my translations. They are nearest to the times in which those saints lived and the traditions recorded in these oldest accounts are as near to the truth of their lives as we can at present arrive. No eye witness accounts of the lives of those saints exist, except that in some of their works these saints have left us slight references to their own lives their ancestry their religious teachers. In the case of Tukārām his abhaṅgs furnish much information regarding the chief events of his life corroborating some at least of the traditions recorded by Mahipati. Another unique exception is the autobiography of Bahinabāi in which not only is her early life described, but several important references are made to her actual meeting with Jairām Swāmi a disciple of Rāmdās and with Tukārām at Dehū and others. But these eye witness accounts are very meagre and the traditional accounts written in most cases centuries after those saints really lived are all we have to acquaint us with the lives of those godly men.

Dates

The dates generally assigned to the births and deaths of the Marāṭhā saints are very uncertain. No one has yet undertaken a thorough and scientific study of the question. Some of the most universally accepted dates stand on very

insecure foundations. Generally the easy method of following tradition has been pursued. As the subject now stands, one does not know what to accept as historic facts regarding their births and deaths, and what as mere guesses, however wise some of them may be. It is much to be desired that some competent scholar would undertake this problem, and in the place of the present confusion, present all the available facts, making it possible to discriminate between solid facts and wise guesses.

As I have not attempted to do what must fall to the lot of some more competent scholar, I feel that it will be less confusing if I accept as the probable dates of the Marāthā poet-saints, those assigned them by such scholars of Marāthī literature as Mr V L Bhave, L R Pāngārkar and others. For the purpose of these translations the subject of dates is a comparatively minor one, and it is more fitting for me to accept the verdict of the experts I have mentioned, than to indulge in my own guesses, unless impelled by very strong evidence. Where the experts disagree I shall have to choose, as best I can, the dates that seem to me to be upheld by the best authorities.

The above observations naturally bring me to the question of how far these traditional accounts can be trusted for a true picture of the lives of those saints. I cannot agree with a certain school that divides the traditional accounts into two categories, the possible and the impossible. The possible, that is, stories that conform to our ordinary life and the ordinary laws of nature, are called history, while the impossible, that is, the miraculous element, are called myths. I do not agree to this division, for, on the one hand, good story tellers can embellish their stories with additions, or a faulty memory can do the same,

and these may be quite in harmony with our ordinary human life. The fact that they are classed as possible events cannot make them history. This thesis can be easily proved. For example Mahipati's account of Kṛnāth in his *Bhaktavijaya* written in 1762 differs in several important details from the fuller account of Kṛnāth in the *Bhaktali-lamṭa* written in 1774 twelve years later. Some of these details are contradictory. They are in the class of the possible but that fact cannot be trusted for accuracy. Stories passed down from mouth to mouth through centuries can vary as much in the probable as in the improbable events that they record. That which is called mythical because miraculous because not conforming to the ordinary laws of nature some would put aside as not historical. This I regard as a great mistake for the reason—and the proof of it can be given—that the mythical form given to a story may be only the embellishment of a later period. The kernel of it can be in the class of the possible and hence can be history. Hence since we have no eye witnesses and since there is no way of corroborating these stories the question of their exact historic value may well be set aside except in those cases where there are corroborating evidences from eye witnesses. These however are unfortunately very few.

What then is the value of these stories if we cannot be sure what details are true and what the embellishment and additions made by story tellers up till the time when they were recorded by Mahipati and others many years after those saints lived? There is much value in them and fortunately that value does not depend on the historic basis of those stories. A moral truth can be as impressive whether seen illustrated in the record of an event that actually took place and that can be proved by the strongest

evidence to be history, or whether seen illustrated in stories whose historic basis is uncertain, because of the distance of time, and the accidental non-existence of corroborating eye witnesses. A moral truth stands on its own feet, and is not dependent for its value on the accidental history in which it appears, be it in a historic writing or in fable.

These stories of the Marāthā saints have great moral value in that they give us pictures of Godfearing, righteous men, who in their lives sought to honour God, and to live for the good of their fellowmen. Aside from these stories, there are their own poetic works, which not only mirror their own inner thoughts, but corroborate the stories of their lives by their teachings. So that it has seemed to me a task well worth while, to make these Poet-saints of Mahārāshtra better known to India, to the world, and even perhaps to the Marāthā people themselves, through an English translation of original sources, with comments that a study of them for many years has made possible for me.

I am well aware that these translations will have readers who will regard them from different points of view. Because these stories of the saints are so largely religious, those to whom religion is a vital matter, will naturally look at them, and weigh them, from their special standpoint. But I think there is one point of view from which we can see them alike. We can see those saints, where at Ālandī Parthan, Dehū, Pandharpur, or Parali, with physical surroundings very much as they are to-day. We can see them brought up from childhood by parents or *gurus* in perfect faith in the religious and philosophic beliefs current in Mahārāshtra in their day. They were loyal to those beliefs. They believed in the divine origin of the Vedas, the Upanishads, the Mahābhārata, the Rāmāyana, and the Purāns.

philosophic and religious beliefs appear. The reader has a right to presuppose that the present writer has presented his subject in as impartial a way as may be possible for him. The later use of the material gathered, and recorded, is quite another thing. There personal opinions and points of view have a legitimate place. This I believe is the only right and true way for a scholar, and it is the reader's right to demand this impartial dealing with these historic subjects.

In accordance with the above I have sought to be as accurate as I could in my translations, as exact as the materials in my possession have allowed me, and as impartial as possible in my comments on the lives of these Marāthā saints. It sometimes falls to the lot of a translator to hesitate about some story or some expression because to his reader it might seem indelicate. But no such difficulty has yet met my path. Mahipati, and indeed all the other writers on the Marāthā saints, have stories only that are pure, and I have therefore had to use no expression that would bring a blush to the most sensitive cheek. The lives of those saints were pure lives, and whatever liberties tradition may have taken in embellishing or adding to their tales, the impure has found no place.

It is but fair to the reader to confess to the difficulties under which I labour in producing these translations and comments. I am in America, with no pandit at my side to help me over difficult points of text, of meaning or of idiom. My knowledge of Marāthī, is, I feel, painfully deficient, in spite of the fact that it began when I was four years of age, and that its study covers practically all my life, with perhaps special opportunities through a long life among the Marāthā people. The serious task of making

these translations has made the above fact evident to myself. It will be still more evident to those Marathi scholars whose language it is and whose knowledge of the subject is so much more perfect than mine. But I feel as Mahipati felt. He felt himself inadequate to the task of properly presenting the lives of the saints, yet he was sure of the sympathy of his audience through their sharing with him the love of these saints. I also have learned to love these poet saints of Maharashtra and in making this offering of English translations—flowers—may I call them—to the people of Maharashtra I know them too well not to know that they will accept these flowers with the kindness, the courtesy, the sympathy and the love which is a characteristic of them not only because they are offered but because of their own love for their old poet saints.

How many numbers will appear in this series I cannot say. That depends on the life which may be still mine. I am seventy-two years of age. Body and mind are in good health but the limit of life is approaching. I would like to live ten years more provided body and mind keep their health. That length of time would enable me to cover a large ground and make the result of my many years of study available to those who may not have had the time to make independent research. But however many or few may be the remaining years of my life I offer them to Maharashtra where most of my life has been spent and whose saints of old and whose people to-day I love.

I begin the series with Bhānūdās the great grandfather of the great and noble saint Eknāth. It will probably be followed by the Life of Eknāth. I am not planning any particular order in which I shall present these saints. That will depend on the material I have in hand and the pro-

gress of my study Where the lives are short I am planning to print with the translations the original Marāthī text Where, as in the case of Eknāth's life, the account is long, the addition of the Marāthī text would not be practicable.

On account of the distance from India, the difficulties connected with the publishing of these translations would have seemed insurmountable, had not Dr Nicol Macnicol of Poona, who needs no introduction to the Marāthā people, offered to see them through the press I owe him a great debt of gratitude for this kindness

It is but fitting that I should here acknowledge my debt of gratitude to Mr V L Bhawe, author of *Mahūrāshitrā Sārasvata*, to Mr L R Pāngārkar, to Mr S S Deva, Mr V K Rajvade, Mr D V. Potdar, and many others, who have done such valiant service in Marāthī literature, and to whom I owe so much To them I make my *namaskār*

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Summit, N J., U S A ,

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BHĀNUDĀS

INTRODUCTION

Original Sources of Information

The Marāṭhī poets who have made Bhānudās the subject of their song are

Vithalkaṭṭ of Bid about A D 1670 who relates the story of how Bhānudās brought back the image of Viṭhobā from Vidyānagara.

Keśav swāmi about 1682 who relates the story of how the image of Viṭhobā was taken by Rāmājā to Vidyānagara and how Bhānudās brought it back.

Mahipati in his *Bhaktavijaya* which he completed in 1762 who relates the story of the birth of Bhānudās his childhood his unwilling but successful mercantile life his becoming a *sannyāsī* the events that led to Rāmājā's taking away the image of Viṭhobā to Vidyānagara and its return through Bhānudās.

Mahipati in his *Bhaktalīlāmṛta* which he completed in 1774 relates the story of Rāmājā's removal of the image of Viṭhobā to Vidyānagara and its return through Bhānudās. This he draws largely from the account of Keśavswāmi mentioned above.

Bhīmaswāmi Śirgāṭkara in 1797 who covers the same ground as the *Bhaktavijaya* account except that he begins with the mercantile life of Bhānudās.

Eknaṭh 1548 to 1609 the great grandson of Bhānudās. In his *Bhāgavata*, chap. 1 130-132 and in his other works, he makes short references to his distinguished ancestor,

corroborating some of the traditional stories recorded in the Bhaktaviṇaya (See Eknāthāchī Abhangāchī Gāthā, Indu Prakasha Edition of 1906, p 70 A 2, 9-12, p 102 A 36, 48, p 106 A 79, 4, p 121 A 51, 9, p 198 A 20, 3, p 199 A 28, 3, p 470 line 27) (See also Swātmasukha by Eknāth, line 506) (See also Sukāshṭaka by Eknāth, line 438)

Other Marāthā poets mention Bhānudās in an honoured way, but give no information regarding him

Moropant in his Sanmanimālā, Nīlobā (see Nīlobāchī Gāthā 1557, 148), Nāmdevāchī Gāthā, abhangs 361 and 775 See also Dāsodigambarkṛita Santaviṇaya, prasang 7, Santamālikā by Uddhavachidghana, 44, Santamālikā by Jayarāmasuta (Mahārāshṭra Kavī No 9, p 8), Santamālikā by Śivarām (Mahā Kavī No 9, p 9), Santanāmāvalī by Rangnāth (M K 9, p 11), Santamālikā by Siddhacharya (M K 9, p 13), Santanāmāvalī by Bahinābāi (Bh I S M 17, p 77), Ganeśgītā by Bhagavān Karhādkar (Bh I S M 9, p 157), Rāmavarada by Mukund (Sankīrnalekh Sangraha, p 19), Santamālikā by Eknāth (Sankīrnalekha Sangraha)

The Interrelation between the above Original Sources

The solemn assertion of Mahipatī that he had not drawn on his imagination for the stories of the Saints, but had drawn from the writings of others should be noted In his Bhaktaviṇaya 1 37-39 he says, "You may perhaps say that I have written this book out of my own imaginations and conceptions, but this truly is not so Have no doubts about this In the northern country one Nābhājī, an avatār of Brahmadeva, wrote a very large book, called the lives of the Saints (Santacharitra) in the Gwālherī language One Uddhavachidghana of Māndesh also wrote a book called

Lives of the Bhaktas (Bhaktacharitra) Combining these two I have begun this Bhaktavijaya

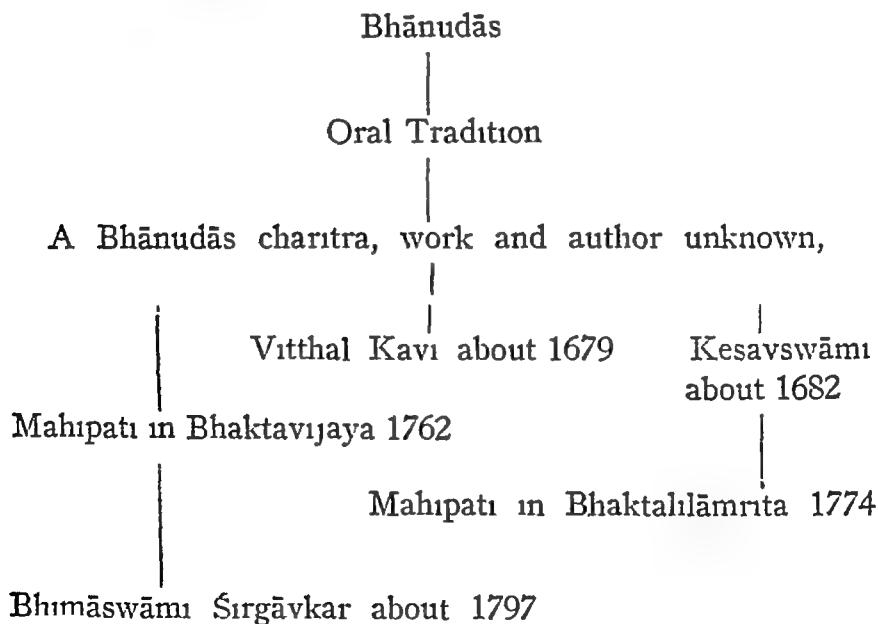
In his Santalilāmrta written to complete the stories omitted in his Bhaktavijaya 167-69 Mahipati says You may raise a doubt in your mind and say he has drawn on his own imagination. This is not so Listen. Great poet saints have written books in many languages It is on their authority that I write this Santalilāmrta If I wrote on my own authority my accounts would not be respected The Husband-of Rukmīṣi who knows all hearts is witness to this

A like assertion is also made in his Bhaktalilāmrta 167-170 and one cannot question the honesty of Mahipati in his use of what he considered authorities. Compare also Bhaktalilāmrta 10 169-174 where his faithful following of written documents is again asserted his slight additional embellishments being compared to the good housewife who adds a little water to the fresh milk that it may suffice for her whole family

The works of Nābhāji and Uddhavchidghana may have been an inspiration to Mahipati to commence his Bhaktavijaya but their works as we know them to-day are too meagre to have been of any value to him in his detailed account of the many saints of whom he wrote His information therefore must have come from the many other books which were extant in his day It would not be safe to say that Mahipati did not draw from oral tradition in some cases but that that was not his ordinary method is clear from his own definite statements and from the results of a critical examination of his works

Turning now to his account of Bhanudas, and that of Viṭṭhal Kavi and Keśavswāmi it is clear that all three

originate in a common source, in the form of a written document. That original source is, either, now not extant, or is yet to be found, in some private collection of manuscripts. It was probably written, somewhere midway between the death of Eknāth (1609), and the poet Vitthal Kavi, who made use of it. The above statement is of course an hypothesis, but one that, if true, clears away difficulties connected with the relation of the different original sources to one another. With this hypothesis, the relation of the several accounts, may be graphically represented as follows



The unknown Bhānudās-charitra, suggested above in my hypothesis, was probably a part of an Eknāthcharitra, that also being now unknown. Mahipati used it in his Bhaktaviṣaya account of Eknāth, as Keśavswāmi had also done before him. But Mahipati in his Bhaktalīlāmṛita,

seems to have regarded Kesavswami a better authority so that in his *Bhaktalilamrita* account of Ekānāth, Mahipati draws his information from that source. This hypothesis provides a needed key for the explanation of the differences in important details between the account of Ekānāth in the *Bhaktavijaya* and that in the *Bhaktalilamrita*. When Kesavswami's text and that of the *Bhaktalilamrita* are placed side by side the reader can have no doubt as to Mahipati's source for his *Bhaktalilamrita* account of Ekānāth. It is to be hoped that this now unknown source from which Mahipati drew his *Bhaktavijaya* account may yet be discovered. Could the author be Muktevar pradhāna of Ekānāth or his son Khapalyādhāna may have been a part of a now non-existent *Ekānāthcharitra*?

BHĀNUDĀS.

Date of birth and death, about 1448-1513

As Mahipati's account of Bhānudās in the Bhaktavijaya is practically all that is known of the events of his life, the date of his birth and death are mere wise guesses. From Eknāth's own writings we know that Bhānudās was his great grandfather. He also informs us that Bhānudas died at the time of the birth of his grandson Suryanārāyana, the father of Eknāth (Eknāthi Bhāgavata 1 130-134). If the usually accepted date of Eknāth's birth is assumed to be 1548, then Mr Pāngārkar's guess (Eknath charitra p 21) that Bhanudas died in 1513 may be provisionally accepted. So also 1448, as the date of his birth, may be provisionally accepted, since his life covered two generations, which would be allowing 65 years as the span of his life. These dates are also given by Mr Bhawe in his Mahārāshtra Sārasvata, 1st Ed p 100, note. They are, however, only wise guesses.

Information additional to Mahipati's account

From *Eknāth* (Eknāthi Bhāgavata 1 33) we learn that Bhānudās lived until the birth of his grandson Suryanārāyana. Eknāth speaks of him as of a family line "loved of God". Hence we may assume that he was born into a religious and pious family.

Bhūmaswāmī Shīrgāvkar adds two stories in his account of Bhānudās not found in Mahipati's account. These stories in substance are

1 In the straitened circumstances in which the wife of Bhānudās found herself, God appears in human form and supplies the household with food and money

sufficient for the rest of their lives. Bhānudās immediately gives away all his property to Brahman.

2. Bhānudas feeling that the god Viṣṇobā was ill disposed towards him adopts a rule which ends in reconciliation.

At the end of Bhimaswāmī's account of Bhānudās and Eknath, he says that what he has written is from what he heard from the lips of the saints. This may be interpreted to mean oral tradition which would perhaps more easily account for his deviations and his frequent anachronisms.

Are the stories about Bhānudās history or fiction?

As has been observed in the general preface to this series, there have been no accounts from eye witnesses with one exception of the lives of these Marāṭha saints. First oral tradition and then tradition in oral and written form is the form in which we know their lives. Very little light is thrown on them from contemporary history which is exceedingly meagre. Oral tradition by additions and embellishments can make a man's life appear very different from what it was even if the stories are in harmony with man's ordinary life. On the other hand because a story is told in a form that appears like fiction it does not mean that there may not be a historical fact at the basis of it. Examples can be furnished of a tradition appearing in two forms the one fitting in with ordinary human life the other in a setting in which the miraculous appears. The difference therefore, may not be in the historic value of the story but in the way of telling it.

In reference to Bhānudās in particular we have the small amount of information given by his great grandson

Ekñāth This may be well taken as history All the rest which we gather from tradition falls under the second category of a possible historic basis, but of this there is no evidence, for or against

The attempt to find a historic basis for the story of Bhānūdās bringing back from Vidyānagara the image of Vithobā, has not been as yet successful

Bhānūdās as a Poet.

A collection of the Gāthās of the Marāthā poet-saints has been made by Mr Tryambak Hari Avate, and published by the Indira Press, Poona, under the title Sakala-santagāthā, in 1924 In referring to the abhangs of Bhānūdās I shall for convenience use this edition In this collection there are 94 abhangs ascribed to Bhānūdās Neither in this edition, nor in previous ones, does Mr Avate give any information as to the manuscripts on which the printed editions have been based Opportunities for textual criticism are, therefore, lacking, and the question of the genuineness of each *abhang* as being the work of Bhānūdās, must for the present be an open one *Abhang* 78 cannot be by Bhānūdās, as it shows an acquaintance with the traditions connected with his great grandson Ekñāth *Abhangs* 90, 91, 92, give in concise form the miraculous deliverance of Bhānūdās at Vidyānagara If these three *abhangs* are really by Bhānūdās, they would have great historic value There is room for just suspicion that they are not by him A few of the *abhangs* in this collection are quoted not only by Mahipati, but long before him by Keshavswāmi, showing them to be a part of a collection of abhangs ascribed to Bhānūdās, and well known, at that early date Modern editors of Marathi texts have done a great disservice to Marathi literature in

taking *abhangs* out of their original order as found in the manuscripts and arranging them according to subject matter. This has made confusion worse confounded in the case of the text of Tukarām's *abhangs* and the same is true here of the *abhangs* of Bhānudās. The science of textual criticism has not yet been applied to the texts of the poet-saints.

Assuming the genuineness of these *abhangs* as a whole Bhānudās appears

Firstly as an intense devotee of God, as represented to him in Viṭthal of Pandharpur. Before the idol of Viṭthal he sang and danced. But to Bhānudas Viṭthal meant God as he manifested himself to the saint Puṇḍalik long before and now still manifesting himself in deeds of love and mercy. That he identified Viṭthal with the Supreme Being is seen by the epithets he uses such as Life of the World (74) Creator of the Universe and the Ruler of all living things.

Secondly as emphasizing the moral character of God he speaks of God's impartiality. "It is my experience that God does not turn away from a suppliant be he king or subject be he of noble family or an outcaste (47). To him God was a forgiving God. O God forgive all my transgressions" (64). A Saviour "Has it come to thy thought that I should descend to Hell? I a poor sinner have come to thee for refuge. Somehow carry me safely I am helpless hear my petition I Bhānudas would sing thy praise (61). God is called Father and Mother. Thou Father and Mother are the Saviour of the universe (27) (71). God is a loving being (66). God is merciful (70). God is Saviour of the sinner. I am a fallen fallen

sinner Thou art my saviour, O eternal Lord" (69), (72) God is "the helper of the helpless" (68)

Thirdly, in philosophy Bhānudās appears as a Vedantist, but he gives little space to its metaphysical side His interest centres in the *sagun* Ívara, God conceived as a personal being, and especially as one who in frequent *avatārs* has made himself very close to needy humanity, as saviour (27, 69, 71, 72), helper (68), and friend (53) Though God, with qualities, understandable by men, (*sagun*), is identified with "the Eternal Brahma" (74), with "the Brahma described in the Vedas" (10), it is the *sagun* Ívara, manifested in the various avatars, and especially dear to him in His manifestation as Vitthal at Pandharpur, that excites Bhānudās' enthusiasm As a Vendantist, Bhānudās was a rigid monotheist As a traditionist, he wholeheartedly accepted the theory of the Supreme Being, being both, *nirgun* and *sagun*, without qualities, and yet with them All *avatārs* were of the one *sagun* God, and to be identified with one another Vitthal, Rām and Hari, were but the names of those manifestations of God, which at different times and under different conditions, made himself known and felt as the Saviour and helper of man

Fourthly, Bhānudās' moral point of view Necessity of a clean life "Unless there is felt the defiling nature of the desire of another's wealth or another's wife, there can be no pure religious life" (45) He bemoaned the fickleness, and sensual tendencies of his own heart "My heart is so fickle! I cannot restrain it It is pestered by sensual desires The power of wrong thought has become tremendous The six enemies of the soul attack me from all sides The power of right thinking has become weak, and the will to do what is right has disappeared O Hari, Thou

who pullest the strings of human thought have mercy on me, Bhānudās" (60) Of himself as a sinner he often speaks Because I am a sinner I have come as a suppliant" (67) 'I am a sinner and a wrong doer' (81) (69) All the requests that Bhānudās made of God were spiritual requests Of worldly things he had no desire I will not engage in the painful business of providing for my body Do Thou satisfy my hunger from what may be left over from the favours given to others (77) Of giving and taking I want no more My desires have been satisfied (69) As the humble bee seeks the pollen as the bee seeks the honey so my heart seeks this God Pandurāṅḡ Says Bhānudās take me to Pandhārī and make of me a glad offering to Vithobā (19) A transgressor in all things I a fallen sinner come to Thee as a suppliant Do not turn me away Says Bhānudas fulfil my desires O Pāṇdurāṅḡ helper of the helpless (59)

The English translation of Mahipatī's account of Bhānudās.

In the following translation of Mahipatī's account of Bhānudās as given by him in the Bhaktavijaya chapters 42 and 43 I have endeavoured to be as literal as possible consistent with the usage of the English language In some cases I have had to be less literal and less idiomatic, for the translator has to meet serious difficulties arising from a large number of causes With all its possible defects I trust that, this story in its English dress may awaken a wider interest in this Marāṭhā poet-saints And if this should take place I shall feel myself fully rewarded for the labour which I have so gladly put upon it.

Aside from interest in the story of Bhānudas I trust that there may be aroused greater interest also on the historic and textual problems for it may yet be that there are

hidden away in private collections, or in *maths*, manuscripts not yet available, but which, if found, might throw additional light on this early Marāthā saint, who lived four hundred years ago

INVOCATION

1 Obeisance to Śrī Ganeśa. Obeisance to Śrī Kṛṣṇa Victory! Victory to Vāsudeva Lord-of-the-Earth Lotus eyed one Husband-of Rukmīṇī Giver-of happiness to-his-Worshippers without whom there is no happiness 2 Victory Victory to Him of the Lotus-navel whose form is the Universe Father of the Creator Lord-of Heaven Radiant-of form Dwarf-shaped Indescribable-by Vedas-or Śāstras 3 Victory to Thee Unlimited-universal-arm the all seeing eye, He who-fills universal space Thou who hast spoken in the words of the Vedas 4 O Thou whose-form is Radiance Lord-of-the-senses because Thy worshippers cannot fully know Thee Thou didst take a *saguṇ* form and set them to worshipping Thee 5 O Lord-of Lakṣmī Thou becomest to them whatever they desire just as a mother of graceful carriage leads her child along holding it by the hand 6 Her heart rejoicing in the sweet prattle of the little lisper She speaks back to it in the same prattling way kissing it in her love. 7 The same thing happens to Thy bhaktas who lacking knowledge praise Thee in foolish babbling words and Thou Life-of-the-world in Thy loving mercy makest Thyself as simple to them

THE BIRTH AND BOYHOOD OF BHĀNUDĀS

8 In the last chapter there was recorded the deeply interesting story of the life of Mṛtyunjaya in which you, Hearers became absorbed as you listened. Such is the infinite glory of the Saints.

9 Now it happened that the Sun already manifested himself as an avatar at Pratiśṭhāna. And I would that

you, a good people, would listen with loving attention to the following interesting story 10 To a wise, holy, and pious Brahman, a worshipper of the Sun, there was born the treasure of a son, to the great delight of his heart 11 Day by day the boy increased in stature In due time the ceremony of the sacred thread was duly performed His father and mother bestowed on him boundless love

12 It happened one day that in assigning him the task of studying the Vedas, the father showed anger From fear of that anger the boy sulked 13 He left the house He made great efforts to find a place in which to conceal himself, and at first failed But suddenly in his wandering his eye fell on a deserted temple 14 This temple lay hidden under ground People did not visit it, so the boy at once entered and remained there in hiding 15 There was an antique image of the Sun in that temple, and the boy at once prostrated himself lovingly at its feet 16 Seeing the boy's devotion the Sun was pleased, and said to himself "Although this child is ignorant, his heart has firm trust in me" 17 The Sun then assumed human form, and approached him He gave the boy all the milk he could drink, and gave him the assurance of his protection from all fear 18 He said to him, "Let your heart be without fear Keep Śrī Pāndurang in your remembrance If you should ever fall into any distress, at your call I will immediately be present with you"

19 Turning now to the father and mother, who with sad hearts were searching for their son, it happened that seven days passed, and yet they had not found him 20 But one day the Brāhman's son stepped outside the temple There happened to be there one of the Twice-born, and he spied the lad 21 He called out to him, but the boy

at once ran back into the temple. The Brāhman then came into the town and related the event to the father. 22. The father and mother rejoiced to think that their son had been found and taking some of their townspeople with them started to find him. 23. There in the forest they discovered to their surprise a deserted temple. They lighted torches and bravely descended into it. 24. As they entered they all saw the image of Nārāyaṇa and the Brahman's son sleeping with his head on the feet of the image. 25. The father and mother bent over their son and drew him to their lotus hearts exclaiming: "How has it happened that you have survived in this place all alone?" And tears flowed from their eyes. 26. The people then asked him: "How have you kept yourself alive here?" For your hunger and thirst you surely could not obtain food here." 27. He replied: "A supremely glorious radiant Brāhman has appeared to me here. He has fed me with milk and thus saved my life." 28. Hearing these words of the child all marvelled exclaiming: "Evidently seeing the child's trust and devotion Suryanārāyaṇa has manifested Himself to him." 29. And it was because the Sun had manifested this delight in the boy that he was given the name of Bhānudās (Slave-of the Sun). The parents taking him on the hip returned to the town. 30. They remarked to one another: "It is God who has saved his life. Let us forbear speaking to him in harsh words. Nārāyaṇa, in His mercy has given us this gift of a son." 31. Whatever events are fated to occur they will take place in time. Why should we needlessly distress his heart. 32. Thus comforted in mind the parents let affection govern them. We will not assign him the task of acquiring knowledge they said lest he should again sulk and leave us. 33. They now made search for a bride and

had Bhānudās married But in the passing days Bhānudās devoted himself entirely to the worship of Śrī Hari

BHĀNUDĀS BECOMES AN UNWILLING PEDDLER OF CLOTH

34 When the allotted life of Bhānudās' parents had come to an end they passed away Bhānudās, however, without concern for consequences was unwilling to engage in any worldly occupation 35 He would serve no one for remuneration, he would engage in no trade or commercial dealings, he would have no borrowing or lending of money, he refused ever to enter the king's service He wished only to be occupied with the worship of Pāndurang 36 There was need, however, in his home for food and clothing His wife moreover was distressed in mind And although he had children, yet he lived indifferent to all worldly needs 37 A few men of influence, however, came together to speak to Bhānudās on his affairs "Your wife needs food and clothing," they urged, "but you seem unable to comprehend this 38 While your father and mother were living they bore on their own heads the burden of your worldly necessities But what is going to happen in the future, if your mind continues indifferent to these things? 39 It is also true that you have not acquired much learning Hence we make you a certain proposal Let your ear listen to it with respect 40 We will supply you with a hundred rupees in cash Buy cloth and peddle it 41 From the profit you gain, you will be able to provide your family with food and clothing Carefully preserve the principal and return it to us gradually as you may find it convenient "

42 These men then went to the market, purchased cloth and handed it over to Bhānudās These men had

other peddlers under them and Bhānudas was committed to their care. 43 When you go to the market place take him along with you they said. Seat him at your side and put him in the way of gaining his livelihood. 44 The peddlers listened to the words of the men and consented. They took Bhānudas with them and seated him beside them. 45 They taught him their secret numerical code: mulu (five) udanu (three) angolu (ten) kerala (one) kaṭhi (twenty) pavitru (seven) 46. selu (six) poku (four) dhakar (one thousand) āvāru (two) and other numerals. They explained to him about the cloth and how to sell it. 47 How one should carefully protect the principal and what pains should be taken to tell a price that would yield a profit. How also if one tells the exact truth one will certainly meet with loss. 48 To this last advice Bhānudas replied: I will never so long as time lasts speak an untruth. I will speak only the absolute truth. 49 At this all the peddlers laughed. It is evidently written on his forehead that he must live by begging," they exclaimed. "This explains why it is that he will not listen to anything we say. His name should rather be Poorman. 50 One cynically remarked: Let him once get the taste for gain. Then he will utter falsehoods in plenty. One has never seen any one favoured by Fortune who speaks the truth in his business relations. 51 How true it is that one who is born blind thinks that all men are blind. Even savory food seems bitter to one bodily sick. 52. So it is that the man who is false in heart sees no one true. As a man's heart is so others seem to him.

53 But Bhānudas showed great courage. He refused to utter any falsehood in his business. The result was that every one marvelled at it and people flocked to his stall. 54 If a customer asked him about the cloth he would tell

him the exact cost price to him, and the profit he was asking on the principal. He gave them but one answer 55 "If you approve of it take it. If not, pass to another stall." This is all he would say to them, and then continued his repeating of the names of God. 56 And all came to recognize the truth that God does fill man. "Bhānudās will never even to the end of time speak an untruth," they declared. 57 Customers appreciating his truthfulness all came to him. The other peddlers, dishonest in their dealings, had to watch the marvel from where they were. 58 They began to murmur, "That we have given him a place beside us has been to our injury." And hatred now arose in the hearts of these evil doers. 59 "He sits beside us and draws away to himself our customers," they cried. "(Hypocritically) we look him boldly in the face, but within we burn with rage to no avail." 60 Another remarked, "He throws a spell on people. That is why they have become bewitched. They pay down the price he asks, and no one even haggles over it." 61 Still another observed, "People have come to believe in him, and that is why they patronize him. We are untruthful. We are the slaves of worldly desires. And God does not approve of this." 62 Finally one said, "Let us now speak the truth." To this another objected, saying, "Though we should do so, no one would regard us now as really worthy of confidence." 63 Once character is fixed it continues the same through life. This we see exemplified in Bhānudās before our very eyes. 64 A dog may be sitting quietly in the house. Thieves may come and steal away the bread. The accusation, however, will fall on the dog, for no one could know by intuition who really took it. 65 A tiger may be lying down peacefully, but it will be said he is crouching to spring and kill. A miser may become an ascetic, but it will be said that he

has started out on a course to deceive. 66 An adulterer may indeed visit sacred watering places but it will be said that he is in search of others' wives. A cat may be lying perfectly quiet, but people will remark that it is looking for a rat. 67 So it is with us. Our whole life has been spent openly in the sight of others speaking untruths. And now though we should act with honesty people will say "This is useless hypocrisy." 68 Bhānudās began before our very eyes with a very small business in cloth, and now he has become a prosperous man. God has been his helper. 69 We make great effort, but we are unable to obtain sufficient bread to satisfy our appetites. Our creditors come and sit at our doors. What are we to do? 70. Ever since we gave Bhānudās a place beside us we have become bankrupt. He has drawn away all our customers and we are now in distress.

BHĀNUDĀS TURNS AWAY FROM WORLDLY AFFAIRS

71 One day all those peddlers started on their way to a distant market place. Their journey ending they put up in a temple precinct. 72 Bhanudās the Vaiṣṇava bhakta had also come along with them to that market place, and as usual had placed his stall next to theirs. 73 Now it happened that a Haridās had come to that same town and had arranged for a kīrtan that very evening. An invitation had been passed around the town that all should come to the recital. 74 When Bhanudās heard of this he was filled with great delight. "To-day is an auspicious day the eleventh of the moon" he exclaimed, "I must go and listen to the kīrtan." 75 Bhanudās invited the peddlers to go with him to the kīrtan. (As they refused) he said

to them, "If, because of laziness, you are unwilling to come with me, you will at least be sleeping beside our wares 76 So protect my stall, and care for my goods with yours" This request of Bhānudās made them very angry 77 "You have become God-crazy," they sneered "You are forever telling the truth Now go to this Hari recital, and take your goods along with yourself 78 We are all wearied, and are going to sleep Seek some other place for your stall, where you can display your wares 79 There are thieves around here, and we wish for no words of blame from you We cannot understand what gain is going to fall into your lap from going to this kīrtan" 80 Bhānudās replied, "Well, let my goods remain here or be stolen, (I care not) My heart is fixed on Pānduraṅg I will never desert him" 81 Thus remarking, Bhānudās, the Vaiṣṇava bhakta, left his goods as they were and hastened away, soon reaching the place where saints were gathered to listen to the kīrtan 82 With his heart full of joy he made a *namaskār* to the Haridās, "Happy is this occasion," he said, "the eleventh of the moon" He then embraced the saints 83 The Vaiṣṇava sang lovingly the Rām and Krishna stories that bring salvation to mankind Bhānudās listened with great delight, for he had a great love for them

84 In the mean while the evil minded peddlers sat beside their wares and planned as follows "Bhānudās has left his wares here and has gone to the kīrtan 85 Let us therefore play a trick on him Unknown to him we will let his pack-horse go loose, and throw his bundle of cloth into a ditch 86 When he comes back to ask us about it, we will say, 'Thieves came while we were in deep slumber, and stole it without our knowing of it' 87 He will then go back to his own home, and we can then divide the cloth here among ourselves" Having thus planned, these evil

men let his pack horse go loose 88. There was a deep pit near by and into it they threw the bundle of cloth. They clapped their hands over the deed and said to one another 89 "Since Bhānudas has been with us he has acquired wealth while we have become poor. All customers go to him. 90 Now all our anxiety is gone. Without the use of medicine the itch has disappeared. In this manner these evil men talked the matter over among themselves. 91 Just as Duryodhana rejoiced in his heart when he robbed Dharma of his wealth so these evil minded peddlers rejoiced in their hearts.

92. But when the Husband-of Kṛkṛiṇī saw the calamity which had befallen Bhānudas He immediately arrived on the scene saying to Himself "Bhānudas is sitting listening in the kīrtan in fixed contemplation. 93 These evil minded men have conspired together and thrown his wares into the pit. What plan shall I follow said the Life-of the World to Himself. 94 His pack horse will wander away somewhere. Where will he then look for it? He has put aside fondness for worldly things and gone mad after my worship. 95 Thus thinking to Himself Paṇḍharināth assumed the form of a Brāhman. Finding the pack horse near the market place he sat down holding it. 96. He who reclines on the serpent in the Ocean of Milk. He on whose feet Lakṣmī meditates. He who espouses the cause of his *bhaktas*. Captivator-of the-Heart. He sat holding the horse. 97 He who does not come quickly even into the mental conception of the Yogis as they sit in meditation. He the espouser of the cause of his *bhaktas*. Lord-of the-organs-of Sense. He sat holding the horse. 98. He Śrīraṅga who cannot be attained by religious rites, sacred places, austerities or yoga, He Pāṇḍurang. He who gave his promise to Puṇḍalīka. He sat

holding the horse! 99 He, the father of Brahmadeva, the creator of the limitless universe, caught the horse of Bhānudās as it was wandering about, and sat holding it in the public square!

100 In the mean time the peddlers were sitting in the temple precincts reviling Bhānudās "He will soon come back to look after his wares," they said 101 "When he hears what we tell him has happened here, he will become greatly agitated" As these villains were thus talking among themselves the Dark-Complexioned-One became very angry 102 And while the Life-of-the-World was expressing his anger, suddenly thieves approached They robbed the peddlers of their goods and gave all a severe beating 103 They loosened all their pack-horses and took them all away And now the peddlers sat weeping "We persecuted Bhānudās" they said, "and Pāndurang has made us experience the result" 104 One remarked "According to our *karma*, so are our minds We certainly lack knowledge We have not used forethought" 105 Still another remarked, "Fortune has played us false Therefore we performed this loathsome act Bhānudās is a single-minded *bhakta* With no gain to ourselves we have troubled him" 106 They made now a loud outcry, but no one came running to them from the town The Husband-of-Rukmīnī skilled in the use of *māyā*, had cast a spell upon all

107 Turning now our attention to the kīrtan, there were heard their shouts of joy The drum and the *ṃṃā* gave out their sweet sounds The air was filled with the music, while the names of God were being acclaimed aloud 108 The night was now lacking four *ghatikās*, when the Vaiṣṇava sang the final hymn of praise, waving incense reverently before the Husband-of-Rukmīnī Sweetmeats

were then distributed 109 Bhānudas made his obeisance to the Haridas and started back to his lodgings. Suddenly he saw a Brāhman sitting by the wayside holding a horse 110 As he was passing by the horse neighed. "How happens it that my horse is here," he said to himself. "I can not understand it." 111 Just then the Brāhman who had thrown his scarf around the neck of the horse and was sitting holding it by it saw Bhānudas, and suddenly vanished from sight. 112 As Bhānudas saw this marvel he was overwhelmed within with wonder but leading the horse along he arrived at his lodgings. 113 Here he found the peddlers weeping aloud. Asking them what the trouble was about they made full confession to him. 114 "We evil-minded wretches sought to do you harm. We threw your bundle of cloth into yonder pit and let your horse loose." 115 When it was the second watch of the night thieves appeared and robbed us of our all. Now to whom shall we go and complain of the ways of destiny? 116 All our horses and bundles of cloth are stolen. We have also received a severe beating. And now it looks as though our business has come to an end. 117 We have lost all of our principal. God has protected yours. We threw your bundle of cloth in yonder pit. Let us all now go and care for it. 118 When Bhānudas heard their story his heart melted. "I think," he said, "it must have been the Husband-of Rukmini who was sitting holding my horse." 119 Botheration! All this worldly business is without real value. It is no store-house for the happiness of the soul. Worthless wretch that I am! I have been seduced. 120 Think of it! That He Fair-of-complexion delicate with the eyes of a lover clothed in the yellow silk robe Life-of-the-World in the form of a Brahman should be sitting holding my horse! 121 No longer will I engage in a

business that brought weariness to Pandharināth ” With this repentance in heart he then addressed the peddlers 122 “Let your minds be at rest Thieves have beaten you, but let not your hearts sorrow ” 123 Then drawing the bundle of cloth out of the pit he distributed the pieces of cloth among them Bhānudās further offered to them his horse and his money, and then left them

BHĀNUDĀS BECOMES AN ASCETIC

124 He returned to his home, and there devoted himself entirely to the worship of Hari He put aside all thought of whether he was being honoured or dishonoured He spent his life singing in *kīrtans* the attributes of God 125 He refused to enter any one’s service He would not let his mind be involved in the anxieties of worldly affairs Though he had a wife and children, yet he acted with perfect indifference to worldly things 126 It became his custom in the months of Ashādh and Kārtik to lead bands of pilgrims to Pandhari On the sands of its river he would perform *kīrtans*, accompanied by cymbals, drums and loud acclamations 127 Being gifted with the poetic art, he would compose verses in different meters and offer them as incense to the Dark-complexioned-One His heart was a spring of love In his *kīrtans* his voice would choke with emotion 128 When Bhānudās stood up to perform his *kīrtans*, tears of joy filled all eyes And the Husband-of-Rukmīnī, seeing this love of theirs, would himself come there and dance 129 Wicked men, evil-minded, and the ignorant, even they, as they listened, became filled with love, and would exclaim, “We could listen forever to these enlightening *kīrtans*, sung by his lips 130 How false, indeed are the illusions of this worldly existence. How

perishable are these bodies of ours ! And as these listeners gained in knowledge, they began to love all creatures.

131 Adopting the non begging method of the ascetic life Bhānudās accepted such food and clothing as were voluntarily offered to him His own lips asked nothing of any one. 132. The idea of mine and thine had now no meaning to him. He realized the unity of all creatures He had put aside all thought of differences. 133 Thus Bhānudas mind was characterized by utter indifferences to worldly things. And he spent his days and nights in the joy of his heart in the worship of Śrī Hari

134 In the next chapter we shall listen to the story of the taking of the Saviour-of-the-World by the king Rām rājā to Vidyānagara. The intelligent listener to this story will feel joy within his heart. 135 You saints and good people in this divine assembly ! Mahipatī stands in your presence with a handful of flowers in the form of Marāṭhi verses 136. Swastī ! As the Lord-of-the-Earth listens to this book, the Śrī Bhaktavijaya, He also will be pleased. Loving devoted *bhaktas* listen then to it. This is the forty second delightful chapter It is an offering to - Śrī Krishna.

CHAPTER 43

1 Obeisance to Śrī Gaṇeś Obeisance to the Son-of-Vāsudeva. Listen you hearers good and loving people. To-day the Wishing tree has come to fruit. These intensely interesting stories of the saints are now revealed to your enlightening and beyond compare 2 I would have you know the indescribable glory of Viṣṇu the limits of which even Brahmadeva does not know and of which the

Vedas also are ignorant, a glory which is love beyond compare 3 Those to whom good deeds are the supreme thought, they finally attain the abode of Brahma Those who perform sacrifices go to Indra's heaven 4 Those who have confidence in ancestral worship will finally live and move in the abode of those ancestors Whatever God men worship they finally reach His abode 5 Those who worship the evil demons become like them after death So those who give ear to the stories of the saints will finally attain Vaikuntha (the Heaven of Vishnu) 6 The moment Chakrapāṇi sees his *bhaktas* in distress He comes to drive it from them, and finally giving them his own four-armed form provides them a place in the home of full-union-with-God 7 Such a promise Pandharī has given in connection with this book Therefore, O Hearers, listen with a reverent and loving heart

8 At the close of the last chapter we saw how the Husband-of-Rukmīnī revealed himself to Bhānudās, and how deciding to become free from all worldly desires, Bhānudās gave up his commercial affairs

THE KING OF VIDYĀNAGARA HEARS OF THE GLORY OF VITHOBĀ

9 Now listen to the following tale There was a Brāhman living in the sacred city of Pandharī Feeling the desire in his heart for money he started on a country to country begging trip 10 Visiting many towns and cities in his journey, he arrived finally at Vidyānagara Entering the city, he thought to himself, "I must meet the king" 11 So the Brāhman took his bath, performed his devotions and then attempted to enter the palace The doorkeeper would not let him go inside, however He said

to him Just wait here a little while. 12 I will at once bring the king's permission then sir you may enter within the palace. The servant returned from informing the king and the Brāhman then entered within. 13 Ram Rāja, when he saw the Brāhman, bowed and worshipped him. The Brahman felt exceeding joy and exclaimed, 'Blessed are you, O King the very image of Charity.' 14 The king then enquired 'From whence have you come sir? With what desire in your heart have you come?' Please tell me. 15 To this enquiry of the king the Brahman replied with joy thus 'The sacred city of Paṇḍhārī is a most wonderful city. It is there that I dwell.' 16 I have heard of your generosity and have hastened here begging from country to country on my way. The king listened to his story and felt keen pleasure. 17 The king replied to the Brāhman 'Let your mind be at ease. I am going now first to my bath, and then to the worship of the Goddess.' 18. Come with me and see her temple. The temple glitters with gold. I shall make to her the various offerings, and present her with the *tulas* leaf. 19 The Brāhman was delighted with this conversation with the king and accompanied him as he went to worship the Goddess. 20 The king had planted costly flower gardens around the temple. In the inner temple he had placed the image of Ambikā. Here he now performed the appropriate ceremonies of worship. 21 These were accompanied by the loud noise of many musical instruments. While the king performed his part of the worship the Brāhman repeated *mantras*. The loud noise was a joyful one. 22. In worshipping the Goddess they used the sixteen rites they clothed Her with garments and adorned Her with jewels. Thus adorned with these various divine jewels the Goddess looked beautiful. 23 They perfumed her with sandal oil and other

scents Around her neck was placed a garland of flowers
 With incense and lights the king made his offerings 24
 Lighting the five lamps he waved them before Mahāmāyā,
 and fell at Her feet, making a prostrate *namaskār* 25 Af-
 ter distributing gifts the king sat for a while in quiet
 contemplation He then entered into conversation with
 the Brāhman from Pandharī

26 "You see," said he, "you may hunt throughout the
 three worlds, and yet you will not find a divinity the equal
 of Rājāī I have never seen or heard of her equal
 Blessed is Her boundless marvellousness! 27 You also
 see with your own eyes this beautiful temple It is plated
 with silver Around it I have planted this flower garden,
 that I may worship the Mother-of-the-World with flowers
 28 All the people of Vidyānagara come here to worship
 Her I have commissioned my ministers to Her service
 The special rites of Worship I perform myself 29 You
 live at Pandharī, but its glory cannot be equal to that here
 It is hardly possible that Pāndurang can be worshipped
 with such pomp as Rājāī is worshipped here 30 When it
 is poor Brāhmans who have to do the worshipping how
 can they provide such garments and adornments as those
 I provide" The Brāhman listened to these words of the
 king, and his heart became filled with anger

THE BRĀHMAN EXTOLS THE GLORY OF VITHOBĀ OF PĀNDHARPUR

31 "Kings of kings," said he, "you, in your vain pride,
 without even having seen Pandharī, boast of your own
 divinity as alone great 32 You have plated the temple
 with silver, and you proclaim to men that ornamentation
 But our sacred city was built by Viśvakarmā, and plated

with gold 33 There are forests there of the Wishing-tree Touch-stones and wishing stones lie about like common pebbles. Divine floating banners flash everywhere like lightning 34 There are herds of wishing-cows there. The tulsi altars are set with jewels. And here loving Vaishnavas joyfully perform kīrtana 35 The river Chandrabhāgā is there flowing with nectar She is the mistress of all sacred waters. By the mere sight of her men become freed from this worldly existence and attain Heaven. 36 The beautiful Rambhā and Tilottamā come and dance on the eagle-platform. Gandharvas sing by the door of the temple and space itself overflows with their music 37 The God-of Gods the Husband-of Rukmini who was living blissfully in the Ocean-of-milk when He saw his *bhakta* Pundarik there He came at once to that spot. 38 And Chakrapāni placing his hands on his hips has remained standing there If he sees any of his *bhaktas* in distress He immediately comes in person to their relief 39 Lakshmi even becomes ashamed of Herself as Her eyes behold His glorious form Ten millions of suns hide themselves away before the glory of His crown 40 Fair of complexion, delicate in form holding the bow his yellow garment tucked tightly about him his glorious bewitching face is adorned with the divine earrings of alligator shape. 41 In order to see this form of his with their own eyes, Indra and the three hundred and thirty million gods, stand constantly before him with hands palm to palm and reverently and lovingly praise him. 42 He whose name the Dweller in Kailas repeats to himself day and night He whom the Vedas and Śāstras describe He whose limits Brahmadeva even does not know 43 He whom the Serpent praised with his thousand mouths each tongue plitting into two and then settled into quietude. 44 Such an one is the

divinity Pāndurang Such is the holy city of Pandharī,
 Such is the purifying water of the Chandrabhāgā No-
 where else are such to be seen in the three worlds 45
 Without first paying attention to all this, you vainly praise
 your own works of ornamentation Rājāī is your family
 goddess, but I care nothing for her 46 Why! She comes
 regularly to Pandharī and there she performs the service
 of sweeping the temple and smearing it with cow-dung”
 As the Brāhman thus spoke the king became furious with
 rage

THE ENRAGED KING THREATENS THE BRĀHMAN

47 “Before my very face he has insulted the deity
 whom I worship,” the king exclaimed “Heedless of what
 he is doing, he sings the praise of his own deity 48 I
 ought to put him to death, but being a ruler I would be
 blamed So I will punish the Brāhman and drive him away
 to regions out of the city 49 The king, therefore, said to
 the Brāhman, “You have spoken falsely I certainly have
 never heard of this golden Pandharpur 50 And this
 Goddess, Rājāī, who continually remains here where she
 first revealed herself, you, with your own mouth have
 called her a slave of Pāndurang I am going to punish
 you, and drive you away into the jungle” 51 The Brāh-
 man replied, “Hear, O king! I have told you the exact
 truth, You should come at once to Pandharī, and see the
 Husband-of-Rukmīnī for yourself 52 His glory is ten
 million times as great as I have described it If (after
 coming to Pandharī) you do not see it to be so, then you
 may rightly punish me 53 So long as you have not seen
 the God-of-Gods, this Rājāī seems to you to be great, just

as a lamp light seems bright only so long as the sun has not arisen. 54 So long as one has not seen the elephant of Indra other elephants seem great. The stars seem bright only so long as the full moon has not arisen. 55 One praises other juices only so long as one has not obtained nectar. So long as one has not seen the ocean a river seems extraordinarily great. 56 Until one has seen a forest of Wishful trees one delights in a mango grove. Until one has listened to the wisdom of the Vedānta, one is pleased with heretical doctrines. 57 So long as one has not seen the mountain of gold so long it is brass that glitters. So until one has seen Paṇḍharīnāth one is satisfied with other deities. 58. The king listened and responded 'I will at once hasten to Paṇḍhārī and if I see there things just as you have described them to me then only will it be well with you O Twice-born. 59 But if you have told me untruths then I shall immediately punish you. The king then commanded his ministers to prepare the equipment for the journey.

60 Accompanied by horses elephants chariots palanquins and a small army the king started on his journey that he might see Pāṇḍurāṅg. 61 They marched along to the sound of many musical instruments. Behind them all, walked the Brahman thinking to himself. The Husband-of Rukmīṇī will, either protect me from humiliation in my need or He will disregard me. 62 If the king does not see things as I have described them to him he will undoubtedly punish me. 63 So bringing the image of Pāṇḍurāṅg to his mind he praised him from his heart, and prayed, O Thou who tenderly carest for *bhaktas* Husband-of Rukmīṇī come to my rescue in this hour of my need. 64 I your Brāhman helpless and poor went on my country to country begging journey. Through the

proclaiming of Thy name I have gained support for my family 65 O God, The saints of old have proclaimed Thy wondrous renown And I have but described the same renown to the king, but he is unable to regard it as true 66 The king has become angry at what he calls an insult to his family Goddess, and he is now on his way to witness for himself, O Pāndharināth 67 I have related to the king what Pandharī really is It is only in this Kaliyuga that it seems to men to be built of earthen walls, for there is no essential difference (between gold and earth) 68 Just as coins buried by some ancestor appear to the luckless man as mere charcoal, so Pandharī, though really golden, seems otherwise through a wrong conception 69 As the saints of old have described Pandharī, in those same words I have described it But now if the king does not see Chakrapānī as I have portrayed Him, he will punish me 70 Then I shall commit suicide, and the words of the saints will be proved false Moreover, when good people will hereafter read about the glory of Pandharī, they will not believe it 71 O protector of the helpless, Husband-of-Rukminī, in this my present distress come quickly to my rescue

This appeal of the Brāhman for mercy, made the Saviour-of-the-world aware of his need 72 He thought to Himself, "Because the Brāhman has extolled my profound renown, he is being dishonoured, so I shall have to make things seem as he has described them" 73 And with this the Holder-of-the-Bow said to Rukminī, "The king of Vidyānagara is hastening here on his way to see us 74 Pandharī in reality excels all that the city of Dvārakā was We must show this to the king in the twinkling of an eye, and thus remove his doubts 75 If we do not do this, the Brāhman will be punished He will then take his own life

Our reputation will suffer loss and the saints and good people will laugh at us" 76 The Mother-of-the-World after listening to these words made at once a *namaskār* at His feet, and said "I shall bring here at once the buildings of Heaven and show them to the king" 77 No sooner did she think this than in less than a moment it all took place, and by so doing the Life-of-the-World, expert in the use of *Māyā* magnified the glory of his *bhaktā*.

THE KING HAS A GLORIOUS VISION

78. Now let us turn to Rām Rājā as he was hastening along and arriving near Paṇḍharpur and while the Brāhman in great fright was imploring the aid of the Husband of Rukmīṇī 79 Rām Rājā called to the Brāhman into his presence and said "If you do not now satisfy my doubts I shall bring you to dishonour" 80 He called for an elephant to be brought to him, and seated himself on its canopied seat. (From this height) he gazed at the city of Paṇḍhari and saw a strange and marvellous sight. 81 Just as the constellations appear about the full moon so around about the pinnacle of the temple lustrous buildings seemed to glitter 82. As the king saw this wonder he was overwhelmed with amazement, and exclaimed "Paṇḍhari looks exactly as the Brāhman has described it to me." 83 Repentant in heart, the king descended from the elephant, and making a prostrate *namaskār* to the Brāhman said, 84 "I see before me exactly what you described to me. It was my ignorance that made me proud, and led me to wrong thoughts." 85 With these words the king again made the Brāhman a *namaskār* and freeing his mind of all ill feeling he sat at his feet. 86 The Brāhman himself was also amazed, and exclaimed "The Husband-of Rukmīṇī has indeed come to my rescue. The three-worlds could not

contain his joy, and with love he sang His praise 87. "Chief among *bhaktas* and their head-jewel was Pundalik," he sang, "and Chakrapāṇi came from Dvārakā to see him. 88 Of all the sacred waters the Ganges is considered the chief, and yet the Chandrabhāgā surpasses her By the mere sight of her the world is purified She permits no place for pride 89 It is true that the Life-of-the-World dwells in such places as Mathurā, Gokul, and Vrindāvana. Śrī Krishna resides also in Dvārakā for the sake of his *bhaktas*. 90 But to me the glory of this sacred place seems incomparable" Thus with utter abandonment the Brāhman in his love sang of the glories of Pandharī 91 The king now had cymbals and drums brought and made a celebration He gathered together the Vaishnava *bhaktas*, and loud was the joyful noise they made 92 As the king continued gazing, he saw before him a forest of Wishing-trees, and touch-stones, and wishing-stones lying about like pebbles

He approached the open lands around Pandharī 93 Here there were innumerable wishing-cows all round. The king amazed, ejaculated, "Blessed are these infinite wonders" 94 Holding the Brāhman's hand the king continued gazing He saw the resplendent city of Pandharī and his eyes were dazzled by it 95 He saw various birds sitting on the trees, singing in their delight Swans and peacocks danced, strutting about in their joy 96 Ascetics were performing their austerities Brāhmans were studying the Vedas The *bhaktas* of Viṣṇu with drum and vīṇā were singing His praise 97 Temple-women, collected here and there in groups, were dancing, thereby compelling eyes to stare at them, and infatuating sensually minded men 98 Here and there saints were sitting discussing the supreme Soul, and as they experienced absorption into that Soul

they embraced one another 99 One hundred and eight sacred rivers taking a bodily form came and bathed in the Chandrabhāga and were purified and this took place while the king was looking on. 100 A golden tulsī altar had been erected studded with gems and the tulsī adorned with garments and jewels was being worshipped by men and women. 101 The king having first bathed in the Bhīma-rathi then went to see and worship the God and behold Indra and all the other gods were also there, beholding the Lord-of Pandhara. 102 All the eight supernatural Powers as slaves were personally serving about the God Suddenly the king recognized Rājā amongst them 103 She is our family Goddess whom we adore in our worship in Vid-yānagara he exclaimed and she is sweeping the dooryard here at Pandhara! The king was amazed. 104 Udol the king called out to her and began immediately to question her Mother he asked why are you here? You are here sweeping with your own hands! 105 Bhavāni replied You hold vain pride in your heart Endless female slaves like myself come here to Pandhara to serve 106 Here to this dooryard of Pandalik all sacred waters come and prostrating themselves on the ground thereby becoming immediately pure let their waters flow 107 Still amazed, the king looked further and saw to his surprise Narad pishi and Tumbara singing the Gods praise. 108 Males and females with four arms were seen as actual beings. The king threw himself prostrate before them in the fulness of his joy 109 Both the Gods Victory and Conquest, holding weapons such as the shell disk and others stood before the temple door Divine banners flashed like lightning in the heavens.

110 After prostrating himself on the ground the king entered the temple. As he saw the light from the God he

had to close his eyes, and hold on to the hand of the Brāhman 111 Then there met his gaze the *sagun* form of the Fair-Complexioned, Delicate-one, Lotus-eyed Clothed-in-the-yellow-silk-robe, Lotus-eyed, Smiling-faced, Life-of-the-World 112 That form which is the object of the Yogi's meditation, that form which the Five-faced contemplates in his heart, that form, which when one attempts to describe, all descriptions are seen to fall short of reality 113 When describing the taste of nectar what other sweet juice is there with which it can be compared? So the God-of-Gods, the Husband-of-Rukmini, though he can be seen, cannot be compared 114 Those who are his *bhaktas* can see Him with their eyes They alone, through actual experience, know the marks by which He is to be recognized The mere wise, who undertake to praise Him, become as dumb as the Vedas 115 The king then with love embraced the incomparable image of the Supreme Brahma And gazing intently on His form, tightly clasped His feet 116 The king now said to the Brāhman, "You are my dear friend, my *sadguru*, my close companion How can I thank you enough for your kindness! You have enabled me to meet the Eagle-bannered-one 117. I have here seen things ten million times as wonderful as you described them I have seen the Lord-of-Heaven with my own eyes, and have felt its exceeding joy 118 I also saw my family Goddess, Rājāī, sweeping the threshold of the temple, and Indra also, accompanied by other Gods, standing there with their hands palm to palm 119 I now see nowhere in the three-worlds a city as wonderful as Pandhari, a deity as supreme as Pandharināth, and a purifying stream like the Chandrabhāgā" 120 There was once an insect inside of a fig, who thought to itself, "This is my vast universe" When the fig was broken open

and it looked round about its mind was lost in wonder 121 So it happened to the king and clasping the Brāhman's feet he cried out I was enveloped by ignorance but through you I have been freed from it 122 But now suddenly all the marvellous vision which had been shown to the king vanished and lo! his eyes now saw only the earthen walls to his great astonishment 123 The sacred city of Paṇḍhara is in reality what was shown to the king but because of the effects of a man's *karma* it seems to him to be of earthen walls 124 The king with amazed mind now saw the city just as it appears to us to-day and he exclaimed I have seen a great miracle."

THE KING TAKES THE IMAGE OF VIṬHOBĀ TO VIDYĀNAGARA

125 The king now thought to himself Why should I now in vain worship Bhavāni? If the Ocean-of Milk is near at hand why should I leave it to bathe in river water 126 If I see a lake of nectar why should I take even heaven made medicines? When a wishing tree is close by one should not sit in the shade of a bābul tree 127 Why throw away the touchstone already in one's hand and become an alchemist. If a wishing-cow comes to one's house, why worship a goat? 128. When the sun is shining into the house why bring in a lamp? So having had a vision of Pāṇḍurāṅg why now worship a Goddess? 129 Thus reasoning with himself Rām Rājā besought the Eagle-bannered-One thus God-of-Gods King of Heaven, fulfil the desire of my heart 130 I have the desire in my heart to take you to Vidyānagara. So giving to me your suppliant, the assurance of your blessing come along quickly with me O God, my king" 131 The God re-

plied "(I agree to come) but if you, during the journey, should rest me on the ground, I shall certainly remain at that very spot Or if in your kingdom you are guilty of any injustice, I shall come back to Pandharī" 132 As Chakrapāni thus replied, the king was overjoyed in heart "I shall place relays of men at intervals along the route, and thus take the God with me," he said to himself 133 And with this idea he stationed men in the interval from the sacred city of Pandharī as far as Vidyānagara, and taking the idol (out of the temple) started to carry it away 134 The officiating Brāhmans did not resist They knew their power could not prevail against that of the king The idol was lifted up and carried along from hand to hand 135 Thus Pāndurang was carried along swiftly to Vidyānagara, and there installed The king, in his own person, performed the installation rites, and the ceremonies of worship

PANDHARPUR WITHOUT VITHOBĀ

136 Now let us turn to Pandharpur, where in the month of Ashādh, Vaishnavas arrived on their pilgrimage Here they learned the fact that the God had gone to Vidyānagara 137 Pandharpur now seemed desolate, like a body without life, or like a river without water The city was oppressed with fears 138 It was like an army without a king, like constellations without the moon, or as a virtuous, devoted wife, deprived of her husband, seems unprotected among men 139 So with Harī gone to Vidyānagara, the whole of Pandharī seemed desolate Dejected, the saints and *mahants* sat down by the Eagle-platform 140 "Whose praises can we now sing," they said among themselves "The Life-of-the-World has deserted us The promise he gave to Pundalik (to remain

here always) has become a broken promise" 141 Pious *bhaktas* arrived and all exclaimed "What has happened to the King-of Pandhara? And all learned the news that the God had gone to Vidyānagara 142 The saints as thus and other *Vaishnavas* said to one another "Some one should go to Vidyānagara and bring back the Husband-of Rukmini" 143 They discussed this proposal among themselves but no one gave any assurance that he would go on such an errand Some indeed remarked "Pāndurāṅga has paid no regard to his promise to Pundarik He will not come back by any effort of ours" 144 Another added "We have no entree into the king's palace If the king should learn the purpose of our coming he would punish us well" 145 One brought forward an excuse from the point of view of the attributelessness of God "God is within us" he argued "If we have no experience of this the philosophers (knowers of self) will have misled us" 146 Still another added "Whatever and however anything takes place it is by the will of God We should watch it but let no one be troubled thereby"

BHANUDĀS OFFERS TO GO AND BRING VIṬHOBĀ BACK

147 In this group of saints was Bhanudāsa the *Vaiṣṇava bhakta* He gave them a solemn assurance, saying "I will go and bring back the Husband-of Rukmini or give up my life in the attempt" 148 And with these words he started at once Arriving at Vidyānagara at night time he began to question the people 149 The king has brought here from Pandhara the image of Pāndurāṅga Tell me quickly where he has installed it 150 From fear of the king no one was willing to tell him

the facts, and would reply, "We do not know" 151. Bhānudās then asked some one privately, and was told by a Vaishnava *bhakta* that the king had installed the God in the palace temple, and that he worshipped him in private, 152 That after the king had worshipped him no one was allowed to see Him, that the king had put padlocks on the doors of the temple, and stationed a guard for His protection 153 When Bhānudās heard thus he became full of joy Midnight arrived, and all of the guard were asleep 154 When Bhānudās approached the door of the temple, at that moment the padlock dropped He entered within and prostrated himself before the God 155 He gazed for a moment on the God's form, and then lovingly embraced Him With a voice, choked with emotion, he thus pled with Him

BHĀNUDĀS CHIDES THE GOD AND PLEADS

156 "Husband-of-Rukmīnī, Dweller-in-Vaīkunthā, Giver-of-the promise to Pundarik, King-of-the-Yādavas, have you dropped your affection for us and become subject to the king? 157 You gave a promise to Pundarik that you would never go away from Pandharī And now this promise is seen to be false 158 It is evident you do not care for our lowly worship The king here worships you with the sixteen rites Regarding that as happiness, you, Vishnu, Eagle-bannered-One, choose to remain here 159 Because of these heavenly garments, and adornments, and this offerings of various dainty foods you have lost recollection of us, poor people! 160 O Purushottama, you have left Rukmīnī, Rādhā, and Satyabhāmā O Dark-as-a-Cloud, the king by his professions of love has caused you to leave us 161 You have left Pandharpur and made

Vidyānagara your abode. But great *gurus* and noble *bhaktas* are waiting there for you. 162. Rāmbhāṣa Tillottmā Urvā : Menakā and the eight leaders of song came there to serve you but leaving them O Father-of Brahma deva you have comfortably settled yourself here! 163 Or is it because of some awful fault of ours the fear of which has caused you to run away from us? Or may it be because we have asked of you tokens of your love that you have run away? 164 Can it be that it is the noise and confusion in the *kirtans* whereby you are unable to sleep? And so you have selected for yourself this quiet spot I now understand what the facts are. 165 Or could it be the countless pilgrims who gather there in meeting whom you become weary that has made you to come here to Vidyānagara for a quiet rest? 166 The Life-of-the-World listened to these clidings of Bhānudas and replied You are speaking without due thought these do console words. 167 I am not enjoying these many kinds of rites with which I am worshipped nor the e garments adornments and ornaments. My soul is really pining away for a sight of the banks of the Narmā river. 168. It is the king who has brought me here and imprisoned me. And you have also hardened your hearts in that no one has come here to take me back. 169 I used to give you prosperity supernatural powers and the four forms of Deliverance but you used to worship me out of love alone disregarding those benefits. 170 Aside from those benefits I had nothing I could give you. So that my debt to you incurred by your service of love I was unable to repay hence I deserted you. 171 As the Husband-of Rukmīṇi uttered these words (of explanation) he became choked with emotion. But tears of joy flowed from his eyes and moved by mutual love both sobbed together. 172. The

Life-of-the-World then embraced Bhānudās, and said, "Tomorrow in the early morning, as you worship, I shall reveal myself to you" 173 The Holder-of-the-Bow then removed his necklace of nine jewels and placed it on Bhānudās, adding, "Hasten now to your lodgings, for the king will soon be coming to worship me" 174 As soon as Bhānudās had stepped outside, the padlock returned again to its place on the door Thus the God had met his *bhakta* without any one having the least knowledge of it

175 The king arose early, performed immediately his bath, and lovingly bowing to the God, waved before him the burning wick-lights 176 Suddenly he missed the string of jewels on the God's neck The king enquired at once of the officiating priests "What thief has been here?" he demanded, and he flew into a rage 177 He gave them a severe beating and cried out, "Bring back at once the string of jewels If you cannot produce those priceless jewels you must search for them the whole world over" 178 No sooner was this order given, than a house to house search was made, but nowhere could the string of jewels be found Then they began to look for thieves outside the city 179 And lo! there sat Bhānudās on the bank of the Gaṅgā river He had had his bath and was repeating the names of God The king's officers looked attentively at him, and spied from afar the string of jewels on his neck 180 "We have found the thief," they shouted "Let us seize him" The king's servants at once bound the noble Vaishnava, and carried him along 181 As he was brought into the city every one laughed as they saw him, and mocking him said, "This fellow is wandering about in the guise of a saint, in order to deceive the people 182 Look! He has placed violent hands on a God Is he

likely to have any fear of man? If a butcher met even the cow Kapilā, would he so much as think of worshipping her?"

183 Thus many kinds and classes of men derided Bhānudas as they saw him being carried along. But Bhānudā showed no sign of being troubled thereby and continued repeating the names of God. 184 One observer reminded the crowd of a proverb. A garland of the sacred tulsi around the neck of a high way robber adding: Our eyes have seen the truth of this proverb to-day. This man is evidently the one who stole the string of jewels. 185 The officers now took the string of nine jewels and brought them to the king exclaiming: 'We have bound the thief and brought him to you. Who is to punish him?' 186 In a great rage the king cried out, 'Impale him at once!' But in so ordering he did it without taking thought that he ought to find out who the man was and what kind of a thief he was. 187 Bhānudās said to the officers: My death is at hand. Allow me, therefore in these my last moments to see and worship Pāṇdurāṅg. 188 There were some good men among these officers and they paid respect to Bhānudās request. Obtaining the king's permission they took Bhānudas to the temple. 189 Bhānudās said to the God, 'Evidently it is because I came to take you away secretly that you have devised this plan to have me punished by the king. So be it! 190 Deprive of life whoever comes here to take you away and enjoying wanton pleasures in this palace of the king remain happily here! 191 Was it with this thought in mind, O Dark-complexioned-one, that you put the string of jewels around my neck? And yet as you talked with me tears flowed from your eyes. 192. Be it so and yet to the end of my hundred

thousand births I will never leave you, O Husband-of-Rukmini” And with these words he lovingly made an obeisance to the God 193 The officers now cried, “Get up! Hustle! If to begin with, you had not committed this theft nothing of this kind would have taken place” 194 With these words the officers dragged Bhānudās outside the temple They placed the impaling stake on his shoulder, and applied *śendur* to his forehead 195 Numberless men and women assembled to see the unusual spectacle They led Bhānudās outside the city, and hastened to fasten the sharp stake in the ground 196 As they were about to lift him up onto it, to impale him, Bhānudās thus supplicated God, “Let the very heavens fall crashing upon me, yet will I remember Thee 197 Though the seven oceans should unite, and overwhelm me, still I will not leave Thee, God, my king I wave as an offering before Thee this destructible body of mine 198 Though the whole earth should go to destruction, and the five elements be dissolved, yet aside from Thee, O Husband-of-Rukmini, I need no one at my side 199 When the submarine fire shall devour the Three Worlds, thou wilt be my beloved still” The Life-of-the-World, seeing the determination of Bhānudās, came to his rescue 200 A most wonderful, a most strange marvel, now took place Listen ye *bhaktas* with reverence to what now happened The impaling stake, fastened in the ground, suddenly burst into leaf 201 It blossomed into flower and fruit The officers of the king went and told him what had taken place, adding, “He is a Vaishnava *bhakta* Pānduraṅg has come to his rescue 202 The impaling stake has turned into a green tree” The king listened to the story told by his servants, of what had taken place, and expressed his great astonishment 203 He hastened to the scene, and saw the tree with his own eyes

Remorse now seized his heart and he cried out "I have committed a great wrong" 204 The king then made Bhānudās an obeisance in love and reverence and said "From lack of thought I have done you this wrong

205 Without delaying the king took Bhānudās to the temple. And when the image of Pāṇḍurang saw them it became choked with emotion 206 As Bhānudas embraced its feet the Life-of-the-World raised him up and embraced him. The Husband-of Rukmini said to Bhānudās "You have suffered much because of me 207 Take me up now on your shoulder and carry me to Pandharpur. There at the door of Pundalik's shrine I will dwell forever 208. The king now clasped the feet of the God, and cried "Are you leaving me with no concern for me. The God replied, "You have committed a wrong though unintentionally it is true. 209 "You have performed some good deeds, and therefore I have remained here with you for these many days. But I must go now. Henceforth keep my form in remembrance in your heart with love." 210 Bhānudās now said to the Husband-of Rukmini: "How am I able to lift and carry you? Moreover I have not the kingly power to collect many men to bear you 211 The Merciful-to-the-Humble replied, "I am entirely at your service. All my powers are now yours my *bhakta* 212. With this the Life-of-the-World assumed a diminutive form and said to Bhānudās "Put me in your deer skin bag and take me along 213 Bhānudās went at once for his bag and placed Chakrapāṇi inside.

Now let no one who hears this story have doubts about it. 214 For example, space is of infinite expanse yet as you look into a jar the space there is only as large as

the jar So the God in love, to please his *bhakta* became small in size 215 O! again, there are many great currents of air, but if one uses a fan, one makes a current of air of the same nature as the others So the Husband-of-Rukminī, of his own free will, became subject to his *bhakta* 216 Back in the time when Krishna was an avatar, as Yashodā was churning, her hand grasped him in the vessel, the same who now entered the little bag of Bhānudās Why then should one doubt this story? 217 To one who looks with the eye of knowledge infinite space pervades a jar, and it looks the same as itself, whether in great or small sections, even if more minute than an atom 218 So the Lord-of-the-World, out of affection for Bhānudās, fitted himself to the space of the deer-skin bag, and Bhānudās carrying it on his shoulder hastened on his return journey 219 From out of this bag the Life-of-the-World spoke sweet words to his *bhakta* "Blessed is this day, for in it we shall meet the saints and the other good people"

220 When Bhānudās arrived at the Lotus-lake he placed the Life-of-the-World on the ground, and with joy in his heart began his bath 221 Suddenly the Husband-of-Rukminī in the skin-bag became great in size, tearing to pieces the upper part where his head was, and the lower part (where his feet were) 222 When Bhānudās returned (from his bath) and saw what had happened he exclaimed, "God of Gods! What is this that you have done! You have become big again How shall I now be able to lift you?" 223 The Husband-of-Rukminī replied, "Go on at once and inform the saints and *sādhus* They will come to welcome me back with loud music of many instruments 224 And let them place me on my throne in an auspicious hour this

very day In accordance with these words of Chakra
pāṇi Bhānudās started on his way

225 Now by the Eagle-platform all the Vaishnava
bhaktas were sitting oppressed with concern. Bhānudās
has been gone for many days' they exclaimed "but the
Husband-of Rukmīṇi has not come back. 226. Just then
suddenly they saw coming the victorious *bhakta* with his
smiling face, calling out I have brought back the
Recliner-on-the-Script. 227 Bhānudās embraced the
saints and said to them The Husband-of Rukmīṇi has
come as far as the Lotus lake Hearing this joyful news
all were delighted 228. Then with banners and flags the
noble Vaishnavas went out to welcome back the God re-
companied by the music of countless cymbals and drums.
229 Priests rulers men and women joined the procession
to welcome the God back. Arriving at the Lotus lake they
beheld the Dark-complexioned-one 230 All prostrated
themselves on the ground and then after embracing the
God they put him, the Husband-of Rukmīṇi on a chariot
and carried him along in an enthusiastic procession 231
The saints loudly proclaimed his praise Dancers danced
wildly before him Drums and other musical instruments
sounded aloud and all felt joy 232 In describing that
occasion there are no comparisons that are sufficient and
yet in that month of Kārtik the pilgrims saw that sight
with their own eyes 233 When at full moon a chariot
procession takes place that procession is the nearest com-
parison that can be made. It was then thus that Pāṇḍhar-
inath passed along in pompous procession. 234 When the
procession arrived at the bank of the Chandrabhāgā the
leaders among them came forward bathed the God and
then all started on their way to the great door of the

temple 235 They took the dark coloured idol from off the chariot and passing it from hand to hand, placed it in a palanquin They carried it along to the temple and there anointed it with the special ceremonies for a welcome back. 236 Brāhmans repeated *mantras* aloud Vaishnavas sang lustily His Praises The Pervader-of-the-universe sat now on His throne, Blessed was this happy day! 237 With garments, ornaments, adornments, and the sixteen rites they worshipped Him. Offering Him dainty food, and other offerings, they invoked His blessing 238 Priests made offerings to the God of handfuls of flowers, with loud repetitions of *mantras* Saints, Vaishnavas, and the pilgrims, all felt the joy of the occasion

239 And now the assembled crowd of men and women praised Bhānudās saying that it was through Him that the Lord-of-Heaven had come back to Pandharī 240 Some distributed sweetmeats throughout the city Others gave feasts of daintily cooked food to Brāhmans Thus all the dwellers of that sacred city rejoiced in heart 241 Just as, when the son of Rāghu came back to Ayodhyā, after enduring fourteen years of exile, the people of the city rejoiced, so the people rejoiced in the same way 242 As when a mountain becomes dry in a time of drought, and then a cloud pours abundant rain upon it, (as it rejoices) so the people of Pandharī rejoiced 243 It was as when the clouds rejoiced when they saw the ocean issuing from the Rishi Agastī 244 It was as when the Spring comes and all vegetation appears beautiful So was it at the return of the Protector-of-the-Helpless to Pandharī All the inhabitants were happy 245 It was as when life returns to the body and all the senses are quickened and begin to perform their functions So it happened to all the people of Pandharī

246 As one listens to the interesting story in the next chapter he will gain faultless victory Therefore O *bhaktas* peacefully gain it for yourselves 247 As the glorious Husband-of Rukmini increases the glory of His good saints so His slave Mahipati sings of their noble characters 248 Swasti The Lord-of the-World will be satisfied as he listens to this book, the Bhaktavijaya This is the delightful forty third chapter Chapter 43rd verses 248

Appendix I

परिशिष्ट १

महिपतिवृत्त भक्तविजय

अध्याय ४२ वा

श्रीगणेशाय नम ॥ श्रीकृष्णाय नम ॥ ॥ जय जय वासुदेवा जगन्नाथा ॥
कमललोचना रविमगीकाता ॥ निजभक्तासी मुग्धदाता ॥ तुजविण सर्वथा
असेना ॥ १ ॥ जय जय पद्मनाभा विष्णुमूर्ति ॥ विधिजनका येदुत्तरति ॥
विराट्स्वरूपा वामनमूर्ति ॥ अगम्यस्थिति वेदशास्त्रा ॥ २ ॥ जय
विश्वनाथो अपरिमिता ॥ विश्ववधु तू देखता ॥ विश्वकर्मा गमनकर्ता ॥
निगम वाक्ता बोलतसे ॥ ३ ॥ हे विराट्स्वरूपा हृषीकेशी ॥ सर्वथा
न फळेच निजभक्तासी ॥ मग सगुणस्वरूप धरून तयांसी ॥ आपुले
मजनासी लाविलें ॥ ४ ॥ ते जैसी इच्छा धरिती चित्ती ॥ तेसाच
होसी क्षीराब्धिजापती ॥ जेसे वाय्कासी धरून हातीं ॥ घाले हसगती
निजमाता ॥ ५ ॥ तें थोडें थोडे मगुळ वचन ॥ तोंच सतोपे तिचें
मन ॥ मग तेसेच आपणही बोलून ॥ देत चुंघन निजप्रीती ॥ ६ ॥
तेवीं भक्तासी कांहीं न फळता ज्ञान ॥ आणि वेढेंवाकुडें करिता स्तनन ॥
तू तेसाधि होसी जगजीवन ॥ निजकृपेने आपुल्या ॥ ७ ॥ मागिले
अध्यायी अनुसवान ॥ मृत्युजयचरित्र रसाळ गहन ॥ ऐकोनि श्रोते
जाहले तल्लीन ॥ अगाध महिमान सताचें ॥ ८ ॥ आता साक्षात
अवतार वासरमगी ॥ जाहला असे प्रतिष्ठानीं ॥ तें चरित्र रसाळ अचणीं ॥
परिसावें सज्जनीं निजप्रेमें ॥ ९ ॥ सूर्यउपासक एक ब्रह्मण ॥ सज्जन
पवित्र भाविक जाण ॥ तयासि जाहलें पुत्रनिधान ॥ सतोप मनीं
वाटला ॥ १० ॥ तो दिवसेंदिवस जाहला थोर ॥ मग प्रत्यक्ष केला
सत्वर ॥ मार्यथार्पे तयावर ॥ लोभ अपार करिताती ॥ ११ ॥ अध्ययन

सागता त्याजकारण ॥ पिता जाहला क्रोधायमान ॥ मग तो त्या
 भयेकरून ॥ गेला रुसोन पुत्र त्याचा ॥ १२ ॥ वाहेर जाऊनि करी
 तळमळ ॥ परी कोठें लपावया न मिळे स्थळ ॥ तंव अकस्मात एक
 देऊळ ॥ देखिले तत्काळ दृष्टीसी ॥ १३ ॥ तें मेदिनीत गुप्त होते
 जाण ॥ तेथे नाहीं मनुष्याचे आगमन ॥ मग सत्वर आत प्रवेशोन ॥
 बैसला लपोन त्या ठायी ॥ १४ ॥ सूर्यनारायणाची मूर्ती ॥ त्या देवा-
 ल्यात पुरातन होती ॥ त्याचे चरणीं सत्वरगती ॥ दंडवत प्रीतीं
 घातलें ॥ १५ ॥ मुलाचा भावार्थ देखोनी ॥ प्रसन्न जाहला वासरमणी ॥
 म्हणे अज्ञान लेकलं असोन ॥ निश्चय मनीं धरिलासे ॥ १६ ॥ मग
 मनुष्यरूप धरुनि सत्वर ॥ तयासी भेटले दिवाकर ॥ दुग्ध पाजोनि
 पोटभर ॥ अभयवर दिवला ॥ १७ ॥ म्हणे निर्भय असों देई मन ॥
 श्रीपांडुरगाचें करी स्मरण ॥ काहीं संकट पडता जाण ॥ तुज मी पावेन
 तत्काळ ॥ १८ ॥ इकडे मायवापे उद्दिग्ध मानसीं ॥ घुडिती निज-
 पुत्रासी ॥ सप्त दिवस लोटता त्यासी ॥ परी कोठे दृष्टीस पडेना ॥ १९ ॥
 तंव एके दिवसीं ब्राह्मणकुमार ॥ अकस्मात आला वाहेर ॥ तेथें एक
 होता द्विजवर ॥ तेणें दृष्टीस देखिला ॥ २० ॥ हाक मारिताचि त्वरित ॥
 तंव तो पळाला देवळात ॥ ब्राह्मणे येऊनि नगरात ॥ पित्यासी वृत्तात
 सांगितला ॥ २१ ॥ पुत्राची शुद्धि लागता देख ॥ मायवापासी वाटला
 हरिख ॥ सर्वे घेऊनि ग्रामवासी लोक ॥ पाहावयासी चालिले ॥ २२ ॥
 तो ओसाड देऊळ अरण्यात ॥ देखोनि नवल करिती समस्त ॥ दिवव्या
 लाऊनिया त्वरित ॥ धीटपणे आत उतरले ॥ २३ ॥ तंव नारायणाची
 मूर्ति नयनीं ॥ देखोनि तेथे सकळिकांनीं ॥ ब्राह्मणकुमार त्याचे चरणीं ॥
 मस्तक ठेवून निजला ॥ २४ ॥ मायवापे येऊनि जवळी ॥ पुत्रासी
 धरिलें हृदयकमळीं ॥ म्हणती एकदा कैसा वाचलास ये स्थळीं ॥ अश्रु-
 पात डोळा लोटले ॥ २५ ॥ लोक पुसती त्याकारण ॥ तुझे कैसे
 वाचले प्राण ॥ क्षुधा तृषा लागता जाण ॥ न मिळेचि अन्न या

टायी ॥ २६ ॥ म्हण पण तेन्ही देखीज्यानान ॥ येथें एक प्रसन्न
 भाव ॥ तो मज करविता दुग्धपान ॥ तें प्राग यांचविषे ॥ २७ ॥
 पेंहनि भाड्याने वचन ॥ आर्ष करिती सकळ जन ॥ म्हणती यामी
 मेवडा सूरनागवग ॥ भाषार्थ देतान निजनिज ॥ २८ ॥ मत्स्य
 प्रसन्न झाला त्याम ॥ म्हणानि नान ठेविउं मानु म ॥ मग वदारी
 घेऊनि सारन ॥ आठ नगम आणुन ॥ २९ ॥ म्हणती ईश्वर
 पांचगिष्ठ याच प्राग ॥ आतां न थोडारें पटिण यान ॥ नारायण
 आणुन्यामी पुन्यान ॥ करा पमन शिधे ॥ ३० ॥ ऐसी प्रातली
 कसेल गती ॥ गेंव पातन यईल पुगी ॥ आपण याती दृष्ट
 चिती ॥ अर्थ पावना पगती ॥ ३१ ॥ मनातान मानाति धिती ॥
 मत्स्यप्रासांनीं भगिणी प्राती ॥ विद्याभ्यास सांगरा पुगी ॥ तारी जाईत
 मायु ॥ त्साति ॥ ३२ ॥ यारू मय विज्ञानि जाण ॥ मानु सापें
 केडे छत्र ॥ एन मोलां यारू दिन ॥ वरिण भजन श्रीगरी ॥ ३३ ॥
 आणुन सगली गडिगारी ॥ भाषापें निरागरी ते कामती ॥ परी
 मानुतान निर्णय आरी ॥ प्रपञ्चावारी गुंतना ॥ ३४ ॥ न परी
 पयगारें उवाजन ॥ उगीम प्यमान घणें देण ॥ न परी यत्न गज
 सेवन ॥ पांडुरंगभजन करीगसे ॥ ३५ ॥ घरी पाहिजे यत्न अन्न ॥
 कातिरें दृष्टीत मन ॥ मुणें परें सर्व असात ॥ उदास मन सर्व
 ॥ ३६ ॥ गृहस्थ मिळानि पयसे जग ॥ मानु गामी थोडती वचन ॥
 पुनृधासी पाहिजे यत्न अन्न ॥ तुम्हाकारण यत्न ॥ ३७ ॥ माता
 पिता हातीं शिरी ॥ त्याणीं संभार फेटा आजारी ॥ पुणें पैली दोईत
 परी ॥ तुम्ही अंतरी उदास ॥ ३८ ॥ विद्याभ्यासही फार ॥ तुम्हासी
 नाहीं जी भाषार ॥ आतां काही सांगलों विज्ञान ॥ सा परिसा सा
 निजपगी ॥ ३९ ॥ पकरान द्रव्य मांडवत जाण ॥ आम्ही देतामो
 तुम्हाकारण ॥ त्यापें पानड घेऊन ॥ थोटेपण धरायें ॥ ४० ॥ नफा
 मिळेउ तेगेतून ॥ पुनृधासी कार्य यत्न अन्न ॥ आमुपें मुदत जतन

करून ॥ हळूच देणें स्वइच्छा ॥ ४१ ॥ मग गृहस्थ जाऊनि बाजारासी ॥
 कापड घेऊन दिघले तयासी ॥ इतर उदीम होते त्यासी ॥ भानुदासासी
 निरविले ॥ ४२ ॥ म्हणती तुम्ही जातसा बाजारी ॥ तेव्हा न्यावें यास
 बरोबरी ॥ वैसवूनि आपुले शेजारी ॥ प्रपंचव्यवहारी लावावे ॥ ४३ ॥
 गृहस्थाचे वचन ऐकोनि कार्णी ॥ मान्य केले व्यवसायानी ॥ मग भानु-
 दासासी सर्वे घेऊनी ॥ आपुले सन्निध बसविती ॥ ४४ ॥ मुळ उढानु
 अंगोळु ऐसी ॥ नंदमाषा सांगितली त्यासी ॥ केवला काठी पवित्र
 त्यासी ॥ सागोनिया दिघले ॥ ४५ ॥ सेवू पोवू आणि ढकार ॥ आवाख
 खूण सांगती सत्वर ॥ कोणतें कैसें घावे अंबर ॥ हाही विचार
 सांगितला ॥ ४६ ॥ मुद्दल जतन करून जाण ॥ लाम सागावा
 विचारून ॥ कोणासी बोलता सत्य वचन ॥ तरी होतसे हान
 निश्चिती ॥ ४७ ॥ भानुदास बोले तयाप्रती ॥ मी असत्य न वदे
 कल्पार्ती ॥ काहीं न मिळो मजप्रती ॥ परी सत्य निश्चिती बोलें ॥ ४८ ॥
 व्यवसायी हासती सकळीक ॥ म्हणती याचे कपाळीं लिहिली भीक ॥
 म्हणोनि आमुचे नायके एक ॥ दरिद्री देख या नाव ॥ ४९ ॥ एक
 म्हणती लागलिया लाचे ॥ मग असत्य उदंड बोलेल वाचे ॥ प्रपंच-
 व्यवहारी बोलता साचे ॥ कोणी दैवाचे दिसेना ॥ ५० ॥ जेवीं
 गर्माघाचे दृष्टीस जाण ॥ अवघे आघळे वाटती जन ॥ काँ रोग असता
 शरीराकारण ॥ कडुवट पकाज त्या भासे ॥ ५१ ॥ तेवीं आपुले अंतरां
 असत्य नर ॥ तयासी न दिसे कोणी खरे ॥ जैसे जयाचे असेल अंतर ॥
 तैसेच इतर भासती ॥ ५२ ॥ भानुदासाचे धैर्य मोठें ॥ प्रपंचव्यवहारी
 न बोले खोटे ॥ सकळ लोकासीं नवल वाटे ॥ देखोनि निकटे
 तयासी ॥ ५३ ॥ कोणी गिराईक पुसे अंबर ॥ त्यासी किमत सागे
 खरोखर ॥ इतका नफा मुदलावर ॥ एकदा उत्तर बोलतसे ॥ ५४ ॥
 चित्तास येईल तरी घेणं ॥ नाहीं तरी दुसरे दुकानीं जाणं ॥ इतुके
 मात्र बोलोनि वचन ॥ मग नामस्मरण करीतसे ॥ ५५ ॥ जनीं जनार्दन

मगला जाण ॥ निश्चय कळला सगळाकारण ॥ म्हणती मानुदास असत्य
 वचन ॥ न धोलेचि कल्पार्ती ॥ ९६ ॥ ऐसें जाणोनि प्राहिक ॥
 व्यापार्ती जाती सकळिक ॥ इतर व्यवसायी अकर्मिक ॥ दुखून कौतुक
 पाहाती ॥ ९७ ॥ म्हणती आपुल्या सर्वे लाविले यासी ॥ ते बाधक
 जाहले आपुल्यासी ॥ मग द्वेष उपजला मनासी दुराचारियासी
 तेववा ॥ ९८ ॥ म्हणती आम्हा शेजारी बैसतो ॥ आणि प्राहिक
 आपणाकडे नेतो ॥ आम्ही तोंडाकडे टकमका पाहतो ॥ पोटी जळतो
 उगेचि ॥ ९९ ॥ एक म्हणती धाळितो मोहनी ॥ तेणेचि जन जासी
 भुलोनी ॥ मागितले मोल देसी टाकोनी ॥ वसवस कोणी करीना ॥ १० ॥
 एक म्हणती बैसला विश्वास ॥ तेणेचि जन मजती त्यास ॥ आपण
 असत्य प्रपचदास ॥ हे ईश्वरास मानेना ॥ ११ ॥ एक म्हणती आता
 धोलावे खरे ॥ दुजा देतसे प्रतिउत्तर ॥ आपुला विश्वास कोणी इतर ॥
 यथार्थ साचा न मानिती ॥ १२ ॥ एकदा वृत्ति टसावे जैसी ॥ तेचि
 जन्मवा चाले तैसी ॥ प्रत्यक्ष आपुल्या दृष्टीसी ॥ मानुदासासी घडली
 की ॥ १३ ॥ श्वान उगेच बैसले घरी ॥ आणि मनुष्ये चोरून नेल्या
 भाकरी ॥ तरी आळ येईल श्वानावरी ॥ कोणासी अंतरी कळेना ॥ १४ ॥
 व्याघ्रे धरिता निजरातीसी ॥ म्हणतील जपतो मारावयासी ॥ घन-
 लोभी होताचि उरासी ॥ म्हणती नाडावयासी निघाला ॥ १५ ॥ की
 जार तीर्थी हिंदा खग ॥ म्हणती हा धुडितो परदार ॥ शासि धरुनि
 बैसता मार्जना ॥ म्हणती उदिरा पाहतसे ॥ १६ ॥ तेवीं आपुला जन्म
 असत्य बोलता ॥ गेला असे सकळदिलता ॥ आतां यथार्थ जरी वर्तता ॥
 म्हणतील कृपा कपट हे ॥ १७ ॥ आपुल्यादेखतां मानुदासाचा ॥
 व्यवहार किंचित कापडाचा ॥ आतां तो घोर माग्याचा ॥ ईश्वर त्याचा
 साहकारी ॥ १८ ॥ आपण उदंड करितां भरोवरी ॥ परी पोटभर न
 मिळे भाकरी ॥ ऋगकरी येज्ज बैसती द्वारी ॥ आतां कैसी परी
 करावी ॥ १९ ॥ मानुदासासी संगतीस लाविले ॥ सैपासोनि आपुळे

निवाळें दिवाळें ॥ ग्राहिक त्याणें सकळ नेलें ॥ आम्ही तळमळ
 करीतसों ॥ ७० ॥ एके दिवसीं सकळ व्यवसायी ॥ वाजारासी गेले
 पाहीं ॥ वाट ओसरता लवलाहीं ॥ देवळीं येऊन राहिले ॥ ७१ ॥
 त्यासर्वे भानुदास वैष्णवभक्त ॥ आले होते वाजारात ॥ त्याजशेजारीं
 बिन्हाड त्वरित ॥ त्याणे आणोनि लाविलें ॥ ७२ ॥ तंव त्या गावात
 हरिदास येऊन ॥ त्याणें रात्रीं माडिलें कीर्तन ॥ गावात फिरतसे
 बोलावणें ॥ कथेसी येणें हणोनि ॥ ७३ ॥ भानुदास ऐकोनि मात ऐसी ॥
 उल्हास वाटला चित्तासी ॥ हणो आज सुदिन एकादशी ॥ जावे कीर्तन
 ऐकावया ॥ ७४ ॥ व्यवसायियासी हणो ते अवसरों ॥ आता कीर्तनासी
 चलावे सत्वरों ॥ आळस आणूनि न याल जरी ॥ निजाल बिन्हाडीं
 सकळीक ॥ ७५ ॥ तरी माझें दुकान रक्षून ॥ तुम्ही आपल्यापासीं करा
 जतन ॥ ऐकोनि भानुदासाचें वचन ॥ सकोधमन ते जाहले ॥ ७६ ॥
 हणतीं तूं जाहालासी देवळसी ॥ अखड सत्य वचन बोलसी ॥ आता
 जावें हरिकथेसी ॥ आपुले बिन्हाडासी घेऊनि ॥ ७७ ॥ आह्मा
 सकळांसी आला टणक ॥ आता निद्रा करितों देख ॥ तरी बिन्हाड
 पाहूनि आणिक ॥ दुकान तेथे ठेवों का ॥ ७८ ॥ येथें तत्स्कर पडल्या
 पाहीं ॥ तरी आमुचे अंगीं शब्द नाही ॥ कीर्तनात पडते पदरों कायी ॥
 तें आह्मासी काहीं कळेना ॥ ७९ ॥ भानुदास उत्तर देत पाहा हो ॥
 बिन्हाड जावो अथवा राहो ॥ परी पाडुरांगीं जडला भावो ॥ तो मी
 सर्वथा न सोडी ॥ ८० ॥ ऐसें बोलोनि वैष्णवभक्त ॥ बिन्हाड टाकोनि
 गेला त्वरित ॥ कीर्तनीं बैसले साधुसंत ॥ तेथे त्वरित पातला ॥ ८१ ॥
 अति उल्हास धरुनि मानसीं ॥ नमस्कार केला हरिदासासी ॥ हणो
 धन्य पर्वकाळ एकादशी ॥ क्षेम संतासी दिधलें ॥ ८२ ॥ रामकृष्णचरित्र
 तारक जर्नी ॥ वैष्णव गाती प्रेमेंकरुनी ॥ ते भानुदास आवडीकरुनी ॥
 ऐकती श्रवणीं निजप्रेमें ॥ ८३ ॥ इकाडे व्यवसायी दुर्मती ॥ बिन्हाडीं
 बैसोनि विचार करिती ॥ कीं भानुदास गेला कीर्तनाप्रती ॥ बिन्हाड

निधित्तीं टाकूनि ॥ ८४ ॥ तरी आतां फलनिपा युक्त ॥ अश साजानि
 दावा त्वरित ॥ दिंड टाकार्ये गारीत ॥ त्यासी मात न फळता ॥ ८५ ॥
 तो आपगासी पुमेल जग ॥ तरी त्यासी सांगार्ये आले तन्त्र ॥
 आम्हांसी निद्रा लागली फार ॥ तों गेले सत्पर न फळता ॥ ८६ ॥ मग
 तो धरासी जाईल परतोन ॥ आपण कापड घेऊं वाटोन ॥ ऐसा विचार
 फलनि दुर्जन ॥ अश सोडून दिवला ॥ ८७ ॥ गता पडली हाती
 थोर ॥ त्यामाजी दिंड टाकिले सत्पर ॥ टाळिया पिडानि येथेर ॥
 देती उत्तर एकमेकां ॥ ८८ ॥ मानुस लागला आमुचे सगती ॥ तें
 पासोनि त्यासी आली संपत्ती ॥ दरिद्र आले आम्हांप्रती ॥ प्राहिक जाती
 त्याकडे ॥ ८९ ॥ ते सर्व चिंता आजि निसली ॥ औपरावाधोनि बुद्धि
 गेली ॥ ऐसी एकमेकांसी घोळी ॥ दुर्जनां मांडिली तथ्या ॥ ९० ॥
 धर्माची हिरून घेतां संपत्ती ॥ जैमा दुर्योधन लहसासला चिर्ती ॥ तैसे
 ते व्यवसायी दुर्मती ॥ सतोप मानिती निजमर्नी ॥ ९१ ॥ ऐसा
 अपाय देखानि त्वरित ॥ सत्पर पावले रुक्मिणीकृत ॥ ह्मणे मानुस
 बैसला कीर्तनांत ॥ निष्कळ चित्त फलनि ॥ ९२ ॥ दुर्मती मिळानि
 अवघे जण ॥ गर्तमाजी टाकिले दुकान ॥ आतां विचार कराया कवण ॥
 जगजीवन क्षणतमे ॥ ९३ ॥ अश जाईल एखादीकडे ॥ मग तो पाहील
 कोणीकडे ॥ त्याणें प्रपचाची टाकूनि चाढ ॥ लायिले वेड मद्र
 जर्नी ॥ ९४ ॥ ऐसे क्षणोनि पंढरीनाथ ॥ विप्रवेय धरिला त्वरित ॥
 अश पाहूनि बाजारांत ॥ धरुनि बैसत तेथयां ॥ ९५ ॥ जो क्षीर-
 सागरी रोपशयन ॥ ज्याचे लक्ष्मी ज्यातसे चरण ॥ तो मत्तकैवारी
 मनमोहन ॥ अश धरुन बैसला ॥ ९६ ॥ योगी बैसले समाधीसी ॥
 त्यांच्या व्यवहारी न ये ज्यानासी ॥ तो मत्तकैवारी इपीकेशी ॥ धरुनि
 अन्नासी बैसला ॥ ९७ ॥ व्रतें तीर्थ तर्पे योग ॥ फरिस्त नातुडे
 श्रीरंग ॥ तो पुढलीकवरद पांढुरंग ॥ अश धरुन बैसला ॥ ९८ ॥
 जो विरिधीचा निजजनिता ॥ अन्त ब्रह्मांडाचा कर्ता ॥ तो मानुसाचा

अश्व जाता ॥ धरुनि चोहटा बैसला ॥ ९९ ॥ व्यवसायी बैसले देउ-
 लात ॥ ते भानुदासाची निदा करीत ॥ हणती आता येईल अकस्मात ॥
 दुकान त्वरित पाहावया ॥ १०० ॥ येथील वृत्तात कळता सकळ ॥
 मग करीत बैसले तळमळ ॥ ऐसें परस्परें बोलती खळ ॥ ऐकोनि घननीळ
 कोपला ॥ १ ॥ अवकृपा करिता जगज्जीवन ॥ तों अकस्मात तस्कर
 आले जाण ॥ व्यवसायाचे दुकान छुटून ॥ केले ताडन सकळासी ॥ २ ॥
 सकळ घोडी सोडोनि नेली ॥ मग रडत बैसले तये वेळी ॥ म्हणती
 भानुदासाची छळणा केली ॥ ते प्रचीत दाविली पाडुरंगें ॥ ३ ॥ एक
 म्हणती ये संघी ॥ कर्मासारिखी होतसे बुद्धी ॥ आपण ज्ञानहीन
 त्रिशुद्धी ॥ विचार आधीं न केला ॥ ४ ॥ एक म्हणती प्राक्तन खोटे ॥
 म्हणोनि कर्म घडले ओखटे ॥ भानुदास भक्त एकनिष्ठ ॥ केली कटकट
 व्यर्थ तयासी ॥ ५ ॥ दीर्घस्वरे रडती जाण ॥ कोणी नगरातूनि न ये
 घावून ॥ तो मायालाधवी रुक्मिणीरमण ॥ घातलें मोहन सकळासी ॥ ६ ॥
 इकडे कीर्तनी होय आनंदगजर ॥ मृदंग विणे वाजती सुस्वर ॥ तेणें
 नादें कोंदले अंबर ॥ होत गजर नामाचा ॥ ७ ॥ चार घटिका यामिनी
 उरली होती ॥ तेव्हा वैष्णवी केली आरती ॥ भावे ओवाळूनि रुक्मि-
 णीपती ॥ खिरापती वाटिल्या ॥ ८ ॥ नमस्कारुनि हरिदासासी ॥
 भानुदास चालिले बिन्हाडासी ॥ तंव एक ब्राह्मण अश्वपासी ॥ धरुनि
 वाटेसी बैसला ॥ ९ ॥ सन्निघ चालोनि जाताचि पाहीं ॥ अश्व हिंसला
 ते समर्थी ॥ म्हणे आपुला अश्व ये ठार्यो ॥ कैसा आला कळेना
 ॥ १० ॥ तंव त्याचे गळ्यात आगवस्त्र घालून ॥ धरुनि बैसला एक
 ब्राह्मण ॥ तो भानुदासासी देखताचि जाण ॥ अदृश्य झाला ते
 ठार्यो ॥ ११ ॥ ऐसें कौतुक देखोनि सत्वरें ॥ विस्मित झाला निज-
 अंतरी ॥ मग अश्व धरुनि निजकरी ॥ भानुदास बिन्हाडी पातले ॥ १२ ॥
 तों व्यवसायी आपुले सांगाती ॥ दीर्घस्वरे रडन करिती ॥ वृत्तांत पुसता
 तथाप्रती ॥ मग ते सांगती सकळिक ॥ १३ ॥ आम्ही दुर्बुद्धि भाग्यहीन ॥

पद पाने जुने ॥ १४ ॥ गङ्गाती न्हि टाढा ॥ अथ साधन
 तिथ्या ॥ १५ ॥ मग जन प्रद भगतां जिनी ॥ १६ ॥ दृष्टि
 आम्हामी ॥ प्रलला ॥ गती ज्ञसी ॥ पोगागामी भांगी ॥ १७ ॥
 घाटी न्हि गती भल्ल ॥ काति मागी ॥ अरविनि ॥ पु
 सभागवी गत ॥ सुंन्दी निचिन जिताद ॥ १८ ॥ भागु मंदगड
 घुगानि गडे ॥ सुं द्धर् तागीडे ॥ पैरगमाती दृष्टि ॥ स
 सांभाळिटे पादिज ॥ १९ ॥ जे ताता ज्ञाति म ॥ नानु भा
 दवने भता ॥ मग अथ भल्लनि गविगीत ॥ पैरग कमती
 पागी ॥ २० ॥ मग म्हाजे पाला ॥ प्रवाज्यतात पमिता गाग ॥
 तथे आ म्हाजे ॥ नागी मांघ ॥ ज्ये पमग मु ॥ २१ ॥
 सांभाळी सुनुता गतीभल्ल ॥ पालागमाती ज्ञाती ॥ सो म्हाजी
 पिता ॥ अथ भल्लनि देमडा ॥ २२ ॥ जे नाग आ
 पंगीताथा ॥ मे पम आतां न पंगीवे मरता ॥ पैरग अनुप धरनि
 रिता ॥ जाह्या बोला तागी ॥ २३ ॥ अ म्हाजी गहन भातु
 तम ॥ गता म्हाजे पंगी ॥ २४ ॥ दृष्टि सुगम ॥ तरी
 रिता पिताम न पंगी ॥ २५ ॥ गतीन न्हि पालानी ॥ पंगी
 तागी पांढोनी ॥ अथ दृष्टि मांसी अनी ॥ भातु तथानि
 निवाळे ॥ २६ ॥ निगमगिमी जाऊन ॥ पंगी पैरग दृष्टिभल्ल ॥
 टापागियां भाताभिमान ॥ कीर्तनी गुण गाता ॥ २७ ॥ १ पंगी पागाये
 उपाजन ॥ प्रपं धिर्तेन न घाटी मन ॥ सुदृष्ट पंगी असात ॥ उपास
 पंगी धर्तम ॥ २८ ॥ मागी कीर्तनी येतां पंगी ॥ पालनी पंगीची
 पागी ॥ टाट-मृदंग-धोपागगी ॥ कीर्तनी फरी पाळुगी ॥ २९ ॥ नाना
 पंगीची पंगीधर्या ॥ गूनि आज्ञी धनसायळा ॥ दृष्टी प्रेताचा
 जिह्या ॥ पंगीनी गळा मद्रिद ॥ ३० ॥ भातु स कीर्तनी उमे
 राहती ॥ तद्वां स्थान जळे नप्र भरती ॥ ते आयडी देखाणि रविमणी
 पती ॥ नृत्य पंगी त्या ठायी ॥ ३१ ॥ दुमुद्रि अथवा अगान खुळ ॥

तेहि ऐकूनि होती प्रेमळ ॥ म्हणती तया मुखींचें कीर्तन प्राजळ ॥ सर्व
 काळ ऐकावे ॥ २९ ॥ कैची लटकी प्रपंचमाया ॥ कैची नागवंत
 काया ॥ ऐसें ज्ञान होऊनि श्रोतया ॥ घरिती दया सर्वामूर्ती ॥ १३० ॥
 अयाचित वृत्तीकरून ॥ कोणी देईल वस्त्र अन्न ॥ परी स्वमुखेकरून
 जाण ॥ नाहीं मागणे कोगासी ॥ ३१ ॥ आपलें आणि पराव ॥ हे
 कल्पनाचि नाहीं स्वभाव ॥ सर्वामूर्ती ऐक्यभाव ॥ विकल्पभाव टाकिला
 ॥ ३२ ॥ यापरी भानुदासांचें चित्त ॥ सदा सर्वकाळ वैराग्य भरित ॥
 प्रेमउल्लासे दिवसरात ॥ भजन करीत श्रीहरीचे ॥ ३३ ॥ पुढिले
 अध्यायीं जगदुद्धारा ॥ राजा नेईल विद्यानगरा ॥ ते सुरस कथा ऐकता
 चतुरा ॥ उल्लास अंतरा वाटेळ ॥ ३४ ॥ संतसज्जन दैवतमेळीं ॥
 महाराष्ट्र ओव्या फुले मोकळीं ॥ महीपति घेऊनि पुष्पाजळीं ॥
 उमा जवळीं तिष्ठत ॥ ३५ ॥ स्वस्ति श्रीभक्तविजय ग्रंथ ॥ ऐकता
 तुष्टेल जगन्नाथ ॥ प्रेमळ ऐका भाविक भक्त ॥ द्विचत्वारिंशाध्याय
 रसाळ हा ॥ १३६ ॥ ॥ श्रीकृष्णार्पणमस्तु ॥ ॥ अध्याय ॥ ४२ ॥

अध्याय ४३ वा.

श्रीगणेशाय नमः ॥ श्रीवसुदेवनंदनाय नमः ॥ ऐका श्रोते सज्जन प्रेमळ ॥
 आजि कल्पतरूसी पातळे फळ ॥ जे भक्तकथा अति रसाळ ॥ प्रकटल्या
 प्राजळ निरुपम ॥ १ ॥ जो अनिर्वाच्य वैष्णवमहिमा ॥ विरिचीसी न
 कळे ज्याची सीमा ॥ जयाचा पार नेणवे निगमा ॥ तो अनुपम प्रेमा
 जाणिजे ॥ २ ॥ जयासी सत्कर्मचि प्रधान ॥ ते अंतीं पावती ब्रह्ममुवन ॥
 जे यज्ञयाग आचरती जाण ॥ ते करिती गमन स्वर्गलोकीं ॥ ३ ॥
 जे पितराचे ठाई भाव धरिती ॥ ते अंतीं पितृवासींच विचरती ॥
 जे ज्या देवार्ते भजती ॥ ते पद पावती अंतीं ते ॥ ४ ॥ पिशाच

टरसिती कान्तमु ॥ ॥ ते त्रैमय होमी श्वाती मनी ॥ न भवन्त
 पेक्षी धरती ॥ स वैश्वरूपी पारती ॥ ७ ॥ नार्थे शरत् दन्ता
 नदी ॥ ते स श्रुत निशारी पार ॥ ॥ अती गजुत्तर पारनी ॥
 सत्युत्तर नी धेवरी ॥ ९ ॥ एता एत पंगुनार्थे ॥ निम्न एत ए
 मेशी ॥ अगानि धी मन्त्र विरे ॥ एता धरताथ विद्वन्मनी ॥ ७ ॥
 मारीट अत्र द्वाप अती ॥ मनु मन्त्र श्रुत शिन्नीदरी ॥ एता नार्थे
 धरन् विरती ॥ प्रारुति नादरी ॥ ८ ॥ अता एता पारती
 विरती ॥ पारी शरीण एत मन्त्र ॥ एतद्वन्त्र मनी एतन् ॥
 दे ॥ पारती पारिणी ॥ ९ ॥ एता पुर्वे एते पारता मन्त्र ॥ अत्रन्त्र
 आ ॥ विद्वन्त्र ॥ नगी प्रारानि मन्त्र ॥ एता नृपता भगवै
 ॥ १० ॥ धान्यं या पारनि विरत ॥ एता प्रारानि मन्त्रनि ॥
 पारी द्वापार जाऊ न गती मन्त्र ॥ एता मन्त्र मन्त्राणि ॥ ११ ॥
 भूमीधी आता आणितो मन्त्र ॥ एता द्वापार मन्त्र ॥ मन्त्राणी
 पुमानि अत्र विरत ॥ एता मन्त्राणी विरत धरती ॥ १२ ॥ मन्त्र
 एता द्वापानि मन्त्राणि ॥ नाना पारि विरती पुता ॥ अति मन्त्राणि
 एता विरती ॥ एता एता मन्त्राणि मन्त्राणि ॥ १३ ॥ मन्त्रा पुन
 एता मन्त्राणि ॥ पारानि जाऊ मन्त्राणि ॥ एता मन्त्राणि इच्छा मन्त्र ॥
 एता मन्त्राणि मन्त्राणि ॥ १४ ॥ एते पुन ॥ मन्त्राणि ॥ मन्त्राणि मन्त्राणि
 एता मन्त्राणि ॥ मन्त्राणि मन्त्राणि मन्त्राणि ॥ मन्त्राणि मन्त्राणि
 ॥ १५ ॥ एते मन्त्राणि मन्त्राणि मन्त्राणि ॥ मन्त्राणि मन्त्राणि
 ॥ १६ ॥ मन्त्राणि मन्त्राणि मन्त्राणि ॥ मन्त्राणि मन्त्राणि
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 ॥ १७ ॥ मन्त्राणि मन्त्राणि मन्त्राणि ॥ मन्त्राणि मन्त्राणि
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 ॥ १८ ॥ एते मन्त्राणि मन्त्राणि मन्त्राणि ॥ मन्त्राणि मन्त्राणि
 ॥ १९ ॥ देवा

ल्यामोवर्ती अमोलिका ॥ रायें लाविली पुष्पवाटिका ॥ अंतरगामारी
 स्थापूनि अंबिका ॥ समारंभ निका करीतसे ॥ २० ॥ नानावाद्याचे
 होती गजर ॥ पूजा करीत बैसला नृपवर ॥ द्विज बोलती मंत्रोच्चार ॥
 आनंदें गजर होतसे ॥ २१ ॥ षोडशोपचारें करुनि पूजनें ॥ देवीस
 लेववी वस्त्रे भूषणें ॥ नानापर्यंची दिव्य रत्ने ॥ शोभायमान दिसती
 पै ॥ २२ ॥ चंदनादिक उपचार ॥ कांठी वातले सुमनहार ॥ धूप दीप
 करुनि नृपवर ॥ नैवेद्य भावे अर्पितसे ॥ २३ ॥ मग पंचारती उज-
 ळोनिया ॥ ओंवाळिली महामाया ॥ साष्टांग नमस्कार घालोनिया ॥
 लागला पांया नृपनाथ ॥ २४ ॥ प्रसाद वाटोनिया सकळासी ॥ राजा
 बैसला स्वस्य मानसी ॥ मग पंढरीच्या द्विजासी ॥ बोलता जाला तेधवा
 ॥ २५ ॥ म्हणे राजाईऐसे दैवत पाहीं ॥ धुंडिता त्रिमुवर्नी न दिसे
 काहीं ॥ आम्हीं देखिलें ऐकिले नाहीं ॥ धन्य नवाई अगाध ॥ २६ ॥
 सुंदर देऊळ पाहवें नयनी ॥ यासी रुप्याचे सारिले पाणी ॥ भौवर्ती
 पुष्पवाटिका लावूनी ॥ पूजितो सुमर्नी जगदंबा ॥ २७ ॥ विद्यानगरीचे
 सकळ जन ॥ येती ध्यावया दर्शन ॥ सेवेसी लाविले प्रधानजन ॥
 मी निजागे पूजन करीतसे ॥ २८ ॥ तुम्ही राहता पंढरीसी ॥ तेथे तो
 महिमा नसेल ऐसी ॥ राजाईऐसे पादुरगासी ॥ उपचार तयासी नसतील
 ॥ २९ ॥ दुर्बळ ब्राह्मण करिती पूजन ॥ तेथें कैचें वस्त्र भूषण ॥
 ऐकोनि रामरायाचे वचन ॥ विप्र निजमर्नी क्रोधावला ॥ ३० ॥ मग
 म्हणे गा नृपनाथा ॥ पंढरी दृष्टीस न देखता ॥ आपुलीच थोर म्हणसी
 देवता ॥ अभिमान वृथा धरुनि ॥ ३१ ॥ देऊळासी रुप्याचे दिवले
 पाणी ॥ तेंचि भूषण सांगसी जनी ॥ आमुचें क्षेत्र सुवर्णकोदणी ॥
 गेला रचोनि विश्वकर्मा ॥ ३२ ॥ तेथे कल्पतरूची लागली झाडे ॥
 परीस चितामणि लोळती खडे ॥ दिव्य पताका चहूंकडे ॥ चपळेऐगा
 फडकती ॥ ३३ ॥ तेथें कामधेनूची गोधन ॥ रत्नजडित वृंदावन ॥
 तेथें प्रेमळ वैष्णवजन ॥ करिती कीर्तन उल्हासे ॥ ३४ ॥ तेथें चंद्रमागा

अमृतमहिनी ॥ जे सखळ सीधारी स्तामिनी ॥ दर्शनवि मुक्त हाती
 प्राणी ॥ वैकुण्ठमूर्ती पावती ॥ ३९ ॥ रमा तिळात्मा यठनि मुन्नी
 ॥ नृत्य करिती गर पागी ॥ गंधरगादन हास्य द्वारी ॥ नाच अंबरी
 कोणट ॥ ३६ ॥ एमा दयाहिंदेव गविनगीरांग ॥ धर्मगागरी हस्ता
 नाचत ॥ तो पुण्डरीक दगानि निजमक्त ॥ आ । स्वगित त्या टापा
 ॥ ३७ ॥ गनी कर ठूनि जनी ॥ उमा गदिन पन लागी ॥ निज
 भक्तिये सखट दानी ॥ पार त भर्ती निजागे ॥ ३८ ॥ रवाये
 न्यरूप पा ॥ नरनी ॥ लक्ष्मी लज्जा जादणी मनी ॥ वाटियुप जाती
 उरानी ॥ मुकुटापमनि लयाज्जा ॥ ३९ ॥ मापटी पुत्रमा शास्त्रा
 ॥ पांसे कमिना पीतावर ॥ शिष्य कुण्डे मरतावर ॥ श्रीगुण मनाए
 साजिगे ॥ ४० ॥ हे रूप दे मरता हरी ॥ लक्ष्मी देव तीम पागी
 ॥ कर जा । नि सग तिन्नी ॥ सदाँ स्तवित्ती निजप्रमे ॥ ४१ ॥
 ज्वाये नाम आनिगी ॥ एवानी जप पैल्लम लागी ॥ धुगिशास्त्रे पगिती
 जनासी ॥ पार विगिचीसी गणप ॥ ४२ ॥ मागमुगे गाने प्रीती ॥
 शाय करिगा जादला निगुती ॥ जिना चित्ती दुन हाती ॥ मग
 निरांतम्विति गदिष्टा ॥ ४३ ॥ पांडुरगाणसे देवम ॥ आणि पत्राणसे
 पुण्यक्षेत्र ॥ चक्रमागणसे पार । सीध ॥ तादी जिना त्रिमुनी ॥ ४४ ॥
 हे हरीम आधी न पाहता ॥ आपुडेच मूयग लागली वृथा ॥ राजाई
 तुष्टी पुळदेवता ॥ ह माक्षिया चित्ता न ये पी ॥ ४५ ॥ हे निव्य
 पन्दीम येऊन ॥ परीनस स ।समार्जन ॥ एमे वा ।तांघि बाळण ॥
 माधायमान नृपनाथ ॥ ४६ ॥ हणे माक्षी आगध्यदेवता ॥ पाणे निदिडी
 मजदेवता ॥ आपुडीच मंगि प्रज्ञासावना ॥ विचार चित्ता न करितां
 ॥ ४७ ॥ आठा जीवें मागये यासी ॥ सरी अधिकारी व्हायें दोपासी ॥
 शिक्षा पत्थनि दिजासी ॥ नगरप्रदेरी दयदाया ॥ ४८ ॥ मग माळ्यासी
 हणे नृपवर ॥ तूं असत्य बोळिजासी उत्तर ॥ मुपर्णमय पं ।पुर ॥ ऐविळें
 साचार नाही फी ॥ ४९ ॥ आणि राजाई दैवत मूळपीठ्यासी ॥ इज ।

स्वमुखे लगतोसी दासी ॥ तरी शिक्षा करुनि तुजसी ॥ अरण्यासी
 दवडीन ॥ ९० ॥ मग ब्राह्मण हणो ऐक भूपती ॥ म्या यथार्थ सांगितलें
 तुजप्रती ॥ तुझी पंढरीस येऊन सत्वरगती ॥ रुक्मिणीपति पहावा
 ॥ ९१ ॥ म्या सांगितलें त्याचें महिमान ॥ त्याहूनि त्रिशेष कोटिगुण
 ॥ तुझे दृष्टीस न पडता जाण ॥ मग दंडन करावे ॥ ९२ ॥ तो देवा-
 धिदेव देखिला नाही ॥ तोंवरीच थोर हे राजाई ॥ तैसा सूर्योदय न
 होताचि पाही ॥ दीपक सोज्वळ दिसती ॥ ९३ ॥ जों देखिला नाही
 ऐरावती ॥ तों इतर वारण थोर भासती ॥ कीं पौर्णिमेचा गुगवता
 निशापती ॥ उडुगणे वाटती सतेज ॥ ९४ ॥ नातरी सुधारस न येता
 हाता ॥ इतर रसाची तंवचि वार्ता ॥ कीं पयोव्वि दृष्टीरा न देखता ॥
 दिसती सरिता अनुपम ॥ ९५ ॥ कल्पतरूचे न देखता वन ॥ तोंवरीं
 आवडे आवेवन ॥ ऐकिलें नाही वेदातज्ञान ॥ तोंवरी पाखंडगान आवडे
 ॥ ९६ ॥ देखिला नाही सुवर्णपर्वत ॥ तोंवरीच पितळ जगमगित ॥
 तेवीं जों देखिला नाही पंढरीनाथ ॥ तों इतर दैवतें आवडती ॥ ९७ ॥
 ऐकोनि हणो नृपवर ॥ आता पंढरीस येतो सत्वर ॥ सांगितल्याऐसे
 देखिलें जर ॥ तरीच बरे द्विजवरा ॥ ९८ ॥ आणि असत्य वदलें असेल
 जरी ॥ तरी शिक्षा करीन तुज सत्वरी ॥ मग प्रधानासी सागे ते अव-
 सरी ॥ करावी स्वारी निजागे ॥ ९९ ॥ अश्व गज रथ शिबिकाभरण ॥
 सवे घेऊनि काहीं सैन्य ॥ राजा सत्वर चालिल जाणा ॥ पाडुरंगदर्शन
 घ्यावया ॥ १०० ॥ नानावाद्याचे होताती गजर ॥ तत्रामागून चाले
 द्विजवर ॥ हणो लज्जा रक्षील रुक्मिणीवर ॥ कीं करील श्रेष्ठेर दीनाचा
 ॥ १०१ ॥ म्या सांगितलें जैश रीती ॥ तैसें न देखे जरी भूपती ॥
 तरी शिक्षा करील मजप्रती ॥ संशय चित्ती न धरिता ॥ १०२ ॥ मग
 ध्यानीं आणोनि पाडुरंगमूर्ती ॥ स्तवन करी आपुले चित्ती ॥ हणो भक्त-
 वत्सला रुक्मिणीपती ॥ मज या आकातीं पावावे ॥ १०३ ॥ अनाथ
 दीन तुझा ब्राह्मण ॥ देशावरासी निघालों जाण ॥ तुझे सांगून नामाभि-

घान ॥ पुढेपक्षग परीको ॥ ६४ ॥ दया गुप्ती अहता कीर्ती ॥
 पंगिरी आहे मागिल्या संगी ॥ तीसीत मागितली रासपंगी ॥ परी
 पथार्थ विसी पाहना ॥ ६५ ॥ त्याणी निमिटी पुढेदेवता ॥ ह्यानि
 गग अग्न नृपनाग ॥ सांग पादाप्यसी आतां ॥ परीनादा येतामे
 ॥ ६६ ॥ पंगरी आहे जेना रंगी ॥ तेमंच पथिळें गपपंगी ॥ परी
 पथिळुगी मृति ॥ आनि ॥ त्यामी भमणी अमिनी ॥ ६७ ॥
 जेसे पथिळीये द्रव्य गुप्त अग ॥ ते निष्ठागी पाहनां रिमणी बोध्य ॥
 तेमीप पंगरी पुढेदेवता असे ॥ परी रिपथीये त रिम गवता ॥ ६८ ॥
 रंगी मागे वेडी पथनी ॥ म्यां तेमंति सागित्ते स्वभागी ॥ अतां
 ह्याम न देवतां पथगी ॥ तरी मर मागि तरी सा ॥ ६९ ॥
 गग मी आमु (देवता प्रग ॥ परी अग व हाईत मग ॥ ७० ॥ पुढे पंगरी
 म हातल्य पेषानि मज्जने ॥ रिम म मनी न पथिनी ॥ ७१ ॥ अनाथ
 नाथा रविमणीदग ॥ पेगा सपथी पाव मग ॥ पथ्या मागिनां
 द्विजमगा ॥ त्यादुकांग जागना ॥ ७२ ॥ ह्या मागी कीर्ति पाग
 गितां गगन ॥ माग्याभा हाता अनाग ॥ तरी जेसे पथिळें अह
 तान ॥ तेमंच पथिळें छगे ॥ ७३ ॥ पेगा स्वामी पथनि विचार ॥
 रविमणीमी माग नागपथ ॥ विजा रीगा नृप ॥ देता सत्य दर्शना
 ॥ ७४ ॥ तरी जेसी हाती दाम्यपुरी ॥ त्यानि रिदाय आहे पंगरी ॥
 नृपगामी नाग निमिषमरी ॥ मदाय रिदाय रासभा ॥ ७५ ॥ नाही
 तरी शिवा पावळ ब्राह्मण ॥ मग सा दर्दळ आपुन्य प्राण ॥ आणि
 आपुडें पथिळीये यईत उण ॥ संप्रमज्ज हांसती ॥ ७६ ॥ यदा
 पथानि जगमननी ॥ पथण पथ्य गी सये क्षणी ॥ ह्या येवुंटीची
 रचना आणोनी ॥ रायमी य क्षणी दाम्यवीन ॥ ७७ ॥ ऐसी पथपना
 पथितां जाण ॥ तेमंति जाणें न जाग ॥ क्षण ॥ सा माया पथी जग
 जीवन ॥ निमग्नमदिमान याव्ही ॥ ७८ ॥ तो स्वहे रामजा पथतां
 स ॥ मज्जि उळें पथगु ॥ भयमीन हाऊनि द्विज ॥ रविमणीवर

आळवीतसे ॥ ७८ ॥ मग सन्निध पांचारून द्विजा ॥ काय बोलतसे
 रामराजा ॥ आता संशय न फिटता माझा ॥ तरी अपमान तुझा करीन
 ॥ ७९ ॥ मग सन्निध वारण आणवूनि त्वरित ॥ अंबारीत वैसला
 नृपनाथ ॥ पंढरी विलोकिताचि त्वरित ॥ तों नवल अद्भुत देखिले
 ॥ ८० ॥ जैसा पौर्णिमेचा निशापती ॥ त्यामोवती नक्षत्रे दिसती ॥
 तेवी देवालय्याच्या कळसामोवती ॥ मंदिरे चमकती लखलखीत ॥ ८१ ॥
 हे कौतुक देखता दृष्टीसी ॥ राजा विस्मित जाहला मानसी ॥ ह्मणे ब्राह्मणे
 कथिली जैसी ॥ पंढरी तैसी दिसताहे ॥ ८२ ॥ मग अनुताप धरून
 चित्तात ॥ खाली उतरला नृपनाथ ॥ नमस्कार साष्टांग घालूनि त्वरित ॥
 विप्रासी बोलत तेव्हा ॥ ८३ ॥ तुम्हीं सांगितले जैसा रीती ॥ तैसेंच
 दिसोन येतसे पुढती ॥ मी नेणता अभिमान धरूनि निश्चिती ॥ विकल्प
 चिती घरियेला ॥ ८४ ॥ ऐसे बोलोनि नृपवर ॥ द्विजासी केला
 नमस्कार ॥ मग शुद्ध करुनि अभ्यंतर ॥ चरणीं सत्वर लागला ॥ ८५ ॥
 ब्राह्मण विस्मय पावला चिती ॥ म्हणे मज पावला रुक्मिणीपती ॥ हर्ष
 न मावे त्रिजगती ॥ गातसे कीर्ति सप्रेम ॥ ८६ ॥ भक्तामाजी अग्रगणी ॥
 एक पुंडलीक शिरोमणी ॥ त्याचे भेटीसी द्वारकेहूनी ॥ चक्रपाणि पातले
 ॥ ८७ ॥ संकळ तीर्थात वरिष्ठ गंगा ॥ तीहूनि विशेष चंद्रभागा ॥
 दर्शनेच पावन करी जगा ॥ अभिमान अंगा जडों नेदी ॥ ८८ ॥
 मथुरा गोकुळ वृंदावन ॥ ये स्थळी नादे जगज्जीवन ॥ द्वारकेतही श्री-
 कृष्ण ॥ भक्ताकारण तिष्ठत ॥ ८९ ॥ परी या क्षेत्रींचे महिमान ॥
 अनुपम दिसतसे मजलागून ॥ ऐसा ब्राह्मण निर्लज्ज होऊन ॥ गातसे
 गुण निजप्रीती ॥ ९० ॥ टाळ मृदंग आणोनि त्वरित ॥ समारंभ करी
 नृपनाथ ॥ मिळवूनिया वैष्णवभक्त ॥ गजर करित स्वानंदे ॥ ९१ ॥
 पुढे विलोकिताचि जाण ॥ तों कल्पतरूंचे लागले वन ॥ खडे परीस्-
 चितामणीसमान ॥ लागता रान पंढरीचे ॥ ९२ ॥ कामधेनूऐशा उदंड
 गायी ॥ भोवत्या असती तुजे ठायी ॥ राजा विस्मित होऊनि पाही ॥

लगे घन्य न्यायी अगाध ॥ ९३ ॥ भातगाचा धन्य हा ॥ भूपति
 पुढे विजोयित ॥ तों पन्नीक्षेत्र उलटगिन ॥ पाहतां पिपत ननपाती
 ॥ ९४ ॥ सगळी येसोनि पक्षिपाती ॥ निजच्छेद गावन करिती ॥
 हस मयूर नृत्य करिती ॥ सप्रेम गार्ती उन्हासे ॥ ९५ ॥ सगळी करिती
 अनुनन ॥ भातग करिती घराज्यन ॥ विशुभक्त करिती कीर्तन ॥
 मृदग विणे घेऊनि ॥ ९६ ॥ ठायीं ठायीं ममा करुनि जाणा ॥ नृत्य
 करिती देवागना ॥ तों सगळ्या वेळीं ननना ॥ विणविरु जना मुड-
 विळें ॥ ९७ ॥ सा येमानि ठायीं ठायीं ॥ आत्मपचा घाटती पाही ॥
 अनुमरे सरीन होऊनि तेही ॥ आळिगन दती येरयेगं ॥ ९८ ॥ घड
 भागेसी अटोच इत ॥ तीर्थ येऊनि मूर्तिस्त ॥ दान करुनि पावन
 होत ॥ दृष्टी पाहता नृपनाथ ॥ ९९ ॥ एक यत्नाचें रतून धुंनान ॥
 त्याचरी येनविठें गतकोट ॥ दिव्य द्यूनि यत्रामरण ॥ करिती पूजन
 ननारी ॥ १०० ॥ मग भीमार्थीत करुनि दाना ॥ राजा चाटिला
 देवरीना ॥ तों न्यायिदेव सफल जाणा ॥ पन्नीगणा दक्षिती ॥ १ ॥
 अटमिद्धि सगळ गस्ती ॥ निजागें राखती देवापासी ॥ त्यामाजी अकल्मात
 गजार्हमी ॥ गये दृष्टीमी ओळखितें ॥ २ ॥ लगे विद्यानगरी अर्चितो
 पूजनी ॥ तेथि ह् अमुची पुळ्यामिनी ॥ ती पन्नीस झाडीसिसे
 अगर्गी ॥ विस्मित मनीं नृपनाथ ॥ ३ ॥ उठे शब्द जगानि ते सप्रयी ॥
 राजा सीत पुसे जगार्ही ॥ लगे माते तू किमर्थ ये ठायीं ॥ निजागें
 पाही झाडितेसी ॥ ४ ॥ मग भवानी उत्तर देत त्यासी ॥ तुजं ध्यर्थचि
 अहता घमिली माननी ॥ मजएसा अन्न दासी ॥ येसी पन्नीसी रामायया
 ॥ ५ ॥ या पुढळिकाचे अगर्गी ॥ सफल सीर्थे घाटिती लोळणी ॥
 मग पयिज होऊनि तत्क्षणी ॥ पाहती पाणी निजागें ॥ ६ ॥ विस्मित
 होऊनि नृपनाथ ॥ पुढे विजोकुनि जो पाहता ॥ तों नारद तुमर येऊन
 तेथ ॥ कीर्तन करित देविळे ॥ ७ ॥ चतुर्गुजरूपे नारीनर ॥ अवघे
 दिसती साकार ॥ लोटांगण घाली नृपवर ॥ स्वानंद निर्भर गन्सी

॥ ८ ॥ शंखचक्रादि आयुधे घेऊनी ॥ द्वारीं जय विजय तिष्ठती दोनी ॥
 दिव्य पताका गगनीं ॥ चपळेऐशा झळकती ॥ ९ ॥ मागुती घालोनि
 दंडवत ॥ राजा प्रवेशला राउळात ॥ ते तेज पाहता नेत्र झाकत ॥ मग
 धरिला हस्त ब्राह्मणाचा ॥ ११० ॥ तों सावळा सुकुमार राजीवनयन ॥
 धीतावरधारी जगजीवन ॥ कमललोचन सुहास्यवदन ॥ स्वरूप सगुण
 देखिले ॥ ११ ॥ जें योगियाचें निजज्यान ॥ हृदयीं ध्यातो पंचवदन ॥
 तें स्वरूप वर्णिताचि जाण ॥ उपमा गौण दिसताहे ॥ १२ ॥ अमृताची
 चवी सागता ॥ उपमा चावया रस कोणता ॥ तेवीं देवाधिदेव रुक्मिणी-
 काता ॥ दृष्टातीं वर्णिता न ये कीं ॥ १३ ॥ तरी दृष्टीस देखती निज-
 भक्तजन ॥ तेचि अनुभवे जाणती खूण ॥ येरवीं बुद्धिमंत करिता स्तवन ॥
 पडले मौन श्रुतीसी ॥ १४ ॥ ऐसी निरुपम परब्रह्ममूर्ती ॥ प्रीतीने
 आर्ळी मूपती ॥ स्वरूप न्याहाळूनिया दिठीं ॥ मग चरणीं मिठी
 धातली ॥ १५ ॥ ब्राह्मणासी ह्मणे रामराजा ॥ तूं सखा सद्गुरु जिवलग
 भाक्षा ॥ काय उपकार आठवूं तुजा ॥ गरडध्वजा भेटविले ॥ १६ ॥
 तुवा जें का कथिले देख ॥ त्याहूनि कोटिगुणें अधिक ॥ दृष्टीं देखिला
 वैकुंठनायक ॥ सौख्य अनेक पावलों ॥ १७ ॥ राजाई माझी कुळ-
 स्वामिनी ॥ तेही झाडिता देखिली अंगणीं ॥ इंद्रासमवेत सुर येउनी ॥
 कर जोडोनि तिष्ठती ॥ १८ ॥ पंढरीऐसे क्षेत्र अद्भुत ॥ आणि पाडु-
 रंगाऐसे वरिष्ठ दैवत ॥ चंद्रमागेऐसे पावन तीर्थ ॥ नार्ही दिसत त्रिमुवर्नी
 ॥ १९ ॥ धुंवरडें होता उंबराआड ॥ तें ह्मणे माझे हे ब्रह्माड गाढ ॥
 फोडोनि दाखविता चहूंकडे ॥ होतसे वेडें निजमनीं ॥ १२० ॥ तैसेंचि
 जाहले रायाकारण ॥ मग ब्राह्मणाचे घरिले चरण ॥ ह्मणे मी वेष्टिलों
 होतो अविद्येकरून ॥ परी जाहलों पावन तुझेनी ॥ २१ ॥ यापरी
 कौतुक दाखवूनि जाणा ॥ मग अदृश्य जाहली तितुकीही रचना ॥ तों
 मृत्तिकेच्या मिती दिसती नयना ॥ आश्चर्य मनात वाटत ॥ २२ ॥ जैसे
 दाखविले रायाप्रती ॥ तैसेच पंढरीक्षेत्र आहे निश्चितीं ॥ परी मनुष्यासी

मृत्तिरापेसी भासती ॥ निजर्मगतीसु नि ॥ २३ ॥ सांप्रत आनगा
 जेसँ दिसत ॥ तेसँच देगे नृनोर ॥ विस्ति होऊनि मनात ॥ हने
 धमत्कार घटून दगिडा ॥ २४ ॥ गजा पिचारी माजु मनी ॥ आतां
 ध्यर्थ फासपा पुजारी भरानी ॥ मजिअ भीग्यागर टाकनि ॥ सगिता
 जीवनी फां न्हावै ॥ २५ ॥ अमृतसरार दगिन्वा पाही ॥ निघ्य
 औपरी फासपा घ्यावी ॥ पत्पनर मजिअ असाणि पाही ॥ आमूठ्ठापी
 न चैतावै ॥ २६ ॥ हातीया परीस टाकानिपां ॥ धागुआदी ध्वाणें
 फासपा ॥ फासवेनु गृहासी आठिणा ॥ मजा फासपा पुजारी ॥ २७ ॥
 गृही प्रभुतां मूपनागरग ॥ मग गीव फासपा मरसागर ॥ तरी
 जाहटिना पांडुरंग राने ॥ देवीउनासन पागरा ॥ २८ ॥ णेसँ लगानि
 रामगजा ॥ प्रार्थिते गगन मजा ॥ हने दयाधिदया पैनुजाना ॥
 मनोरथ माता पुर्या फां ॥ २९ ॥ चिची हत आह ऐसा मजडा ॥ फां
 विजानगगामी न्यावै तुजना ॥ आगां अमय देऊनि शरणागताडा ॥
 सत्पर चडा देवगारा ॥ ३० ॥ दय हने भूमीगरी ठेवितं मजसी ॥
 तरी तेथेंच गहीन निभयेंसी ॥ फाही अन्याय घडतां तुजसी ॥ मागुसी
 पन्नीसी घेईन ॥ ३१ ॥ णेसँ मांगतां चनपाणी ॥ राजा हर्षण माजुले
 मनी ॥ म्हणे म्यओन्वळी डांरु ठेवूनी ॥ जाईन घेऊनि दयासी ॥ ३२ ॥
 पन्नीक्षेत्रापासूनि जाण ॥ विजानगारापर्यंत तण ॥ दो मार्गी मनुयें उभी
 फासून ॥ मूर्ति फासून नेतमे ॥ ३३ ॥ पुजारी ब्राम्हण निवोत ठायी ॥
 भूपतीसी मळ न चले फाही ॥ मूर्ति उचळोनि उचळाही ॥ हाताहातीं
 चाळिले ॥ ३४ ॥ विजानगगसी नऊनिसयेग ॥ तेथेंस्याफिडा पांडुरंग ॥
 नानापरीचे उपचारमोग ॥ राजा निजार्गे बरीतसे ॥ ३५ ॥ इमडे
 पात्रेसी आपाठमासी ॥ येग्याव आळे पन्नीसी ॥ तेथें मात एफिट्ठी ऐसी ॥
 फां विजानगगसी देव गेले ॥ ३६ ॥ उतास दिसे पन्पुर ॥ जेसँ
 प्राणावांचोनि सारी ॥ फां सरितेमाजी नसतां नीर ॥ जेवीं मयासुर पाटे
 ते ॥ ३७ ॥ फां नृपावांचोनि सेन्यसंपत्ती ॥ फां चद्रमाचानि

नक्षत्रजाती ॥ नातरी अताराविण पतिव्रता सती ॥ निढळ दिसती जनांत
 ॥ ३८ ॥ तेवीं विद्यानगरासी गेलिया हरि ॥ अववी उदास दिसे
 पंदरी ॥ संतमहंत गरुडपारीं ॥ येऊनि सत्वरों वैसले ॥ ३९ ॥
 म्हणती कोणाचे करावे कीर्तन ॥ आम्हासी टाकिलें जगज्जीवनें ॥
 पुंडलीकासी दिधले वरदान ॥ ते असत्य वचन जाहलें कीं ॥ १४० ॥
 भाविक भक्त आले सर्व ॥ म्हणती काय जाहला पंदरीराव ॥ विद्यानग-
 रासी गेले देव ॥ कळला अभिप्राव सकळासी ॥ ४१ ॥ संतसाधु
 वैष्णवजन ॥ एकमेकासी बोलती वचन ॥ विद्यानगरासी कोणी जाऊन ॥
 रुक्मिणीरमण आणावा ॥ ४२ ॥ ऐसे एकमेकासी बोलती वचन ॥ परी
 कोणीच न देती आश्वासन ॥ म्हणती पुंडलिकासी गेला उपेक्षून ॥ तो
 आमुचेन न ये सर्वथा ॥ ४३ ॥ एक बोलती प्रत्युत्तरीं ॥ आमुचा
 प्रवेश नोहे राजमंदिरीं ॥ नृपास वृत्तात कळेल जरी ॥ तरी शिक्षा बरी
 करील कीं ॥ ४४ ॥ एक दाविती निर्गुणभाव ॥ आपुले देहींच आहे
 देव ॥ चिर्ती नसताचि अनुभव ॥ बोलती वाव आत्मज्ञानी ॥ ४५ ॥
 एक म्हणती ईश्वरइच्छेन ॥ जें जे जैसैं येईल घडोन ॥ ते तें दृष्टीं
 पाहावे आपण ॥ तळमळ कोणी न करावी ॥ ४६ ॥ त्यात भानुदास
 वैष्णवभक्त ॥ प्रतिज्ञा करुनि काय बोलत ॥ मी घेऊनि येतो रुक्मिणी-
 कात ॥ नाही तरी जीवित न ठेवीं ॥ ४७ ॥ ऐसैं बोलोनि तयाप्रति ॥
 तेथोनि निवाला सत्वरगती ॥ विद्यानगरासी जाऊन रातीं ॥ लोकाप्रति
 पुसतसे ॥ ४८ ॥ पंदरीहूनि पांडुरंगमूर्ती ॥ येथे घेऊनि आला नृपती ॥
 ते कोठे स्थापिली निश्चिती ॥ सांगा मजप्रति लवलाहें ॥ ४९ ॥
 राजयाच्या भयेंकरून ॥ कोणी यथार्थ न सांगती वचन ॥ आम्हासी
 विदित नाही म्हणोन ॥ प्रतिवचन बोलती ॥ १५० ॥ भग भानुदास
 पुसती एकातीं ॥ त्यास सांगितलें वैष्णवभक्तीं ॥ मंदिरीं ठेवूनि
 रुक्मिणीपती ॥ पूजी एकातीं नृपनाथ ॥ ५१ ॥ राजा करुनि गेलिया
 पूजन ॥ भग आणिकासी नव्हे दर्शन ॥ कपाटे कुलूपे घालून ॥ द्वारपाळ

रक्षणा ठेविले ॥ ५२ ॥ ऐसी एकानिया मात ॥ मानुस सत्य
 हर्षयुक्त ॥ मग अर्धगप्र छेत्ताचि स्वरित ॥ झाले निद्रित मकळित
 ॥ ५३ ॥ द्वातापानीं येतांचि जाण ॥ पुढुर्गे गळाठी न जागता क्षण ॥
 मानुदास आत प्रवतान ॥ घातले नमन साध्या ॥ ५४ ॥ स्वल्प
 दृष्टीसी न्याहाळून ॥ आलिंगन मिघले प्रीतीसत्वन ॥ फंट मन्त्रित होऊन ॥
 देवासी विनय करीतसे ॥ ५५ ॥ म्हणे छद्मीकांता येकुलनासिना ॥
 पुढलीकरता यादवगया ॥ आम्हांवरी छोम सांडोनिना ॥ जाह्यासी
 गत्याम्वाचीन ॥ ५६ ॥ पुढलिकासी मिघले यत्नान ॥ कीं फदापि न
 जाय येथून ॥ तें तुजें आतां अमयवचन ॥ असत्य निसान आले
 कीं ॥ ५७ ॥ आम्हां दुर्बळांची नावडे पूजा ॥ येथे उपचार करिता
 राजा ॥ तें मुख मानोनि अवोक्षजा ॥ गरडवजा गहिलासी ॥ ५८ ॥
 दिव्य यंत्रे आणि आभरण ॥ नेवेजासी अनक पफात ॥ पांढागीं दुर्ब
 ळांचि स्मरण ॥ तुजनागण नव्हे कीं ॥ ५९ ॥ शक्तिमगी गजा सत्य
 मामा ॥ इतुन्यांसी सांडोनि पुढ्योत्तमा ॥ रामरायें तुज लावूनि प्रमा ॥
 मेवस्यामां चालविले ॥ ६० ॥ सांडोनिनां पंरपुर ॥ यस्तें केलें विद्या
 नगर ॥ तेथें घाट पाहाती ऋषीश्वर ॥ भक्त भ्रात तिष्ठती ॥ ६१ ॥
 संमा तिजोत्तमा उर्वशी मेनका ॥ सेवेसी येती अष्टनायिका ॥ सांडोनिना
 विधिजनता ॥ वेसतासी निका ये ठायीं ॥ ६२ ॥ कीं आमुचे पंरी
 दोष दाखण ॥ पळानि आलासी स्यामेण ॥ कीं तुज मातस्मो प्रेमदान ॥
 म्हणोनि पळून आलासी ॥ ६३ ॥ कीं कीर्तनाचा होतो गळबला ॥
 तेणें मित्रा न लागेची तुजला ॥ म्हणोनि एकांतीं ठाय पाहिला ॥
 फळले मजला यथार्थ ॥ ६४ ॥ कीं यात्रा मिळते असल्यात ॥
 त्यांसी भेटतां शिगसी बहुत ॥ मग येऊनि विद्यानगरांत ॥ घेतोसी
 यित्रांसि या ठायीं ॥ ६५ ॥ ऐकोनि मानुसासार्थे वचन ॥ काय बोल
 तसे जगजीवन ॥ तू बोलतोसी उगमवचन ॥ विचार मनीं न करितां
 ॥ ६६ ॥ मज न रचती नाना उपचार ॥ यंत्रे भूषणे अलंकार ॥ कवीं

देखेन भीमातीर ॥ म्हणोनि अंतर झुरतसे ॥ ६७ ॥ राये आणोनि
 मजलागूती ॥ येथे घातले बंदिखानी ॥ -तुम्हीही निष्ठुर होऊनि मनीं ॥
 परत कोणीं न केली ॥ ६८ ॥ ऋद्धि सिद्धि चारी मुक्ती ॥ मी देत
 होतो तुम्हाप्रती ॥ परी त्यासी अज्हेरुनि निश्चितीं ॥ भजन प्रीतीं
 करीतसा ॥ ६९ ॥ याविरहित तों मजपासीं ॥ काहीच न दिसे
 धावयासी ॥ सेवाकृण न फिटे मजसीं ॥ म्हणोनि तुम्हासी टाकिलें
 ॥ १७० ॥ ऐसें बोलोनि रुक्मिणीकात ॥ कंठ जाहला सद्गदित ॥
 आनदाश्रु नेत्रीं वाहात ॥ गोघेही स्फुंदत निजप्रेमे ॥ ७१ ॥ भानुदासासी
 जगजीवने ॥ मागुती दिधलें आलिंगन ॥ म्हणे प्रातःकाळीं करिता
 पूजन ॥ देईन दर्शन तुजलागीं ॥ ७२ ॥ मग नवरत्नाचा काढोनि हार ॥
 भानुदासासी देत शार्ङ्गधर ॥ म्हणे आता बिऱ्हाडासी जाई सत्वर ॥
 येईल नृपवर दर्शना ॥ ७३ ॥ बाहेर येताचि भानुदास ॥ कुछपें
 बैसलीं कवाडास ॥ अणुमात्र न कळता कोणास ॥ निजमत्तास भेटला
 ॥ ७४ ॥ प्रातःकाळीं उठोनि नृपती ॥ स्नान केले सत्वरगती ॥
 देवासी नमन करुनि प्रीतीं ॥ काकडआरती करीतसे ॥ ७५ ॥
 तों कंठीं न दिसे रत्नहार ॥ पुजाऱ्यासी पुसिले सत्वर ॥ हणो येथें
 कोण आला तस्कर ॥ हणोनि नृपवर क्रोधावला ॥ ७६ ॥ त्यासी
 ताडन करुनि बहुत ॥ हणो हार त्वरीत आणिजे येथ ॥ अमूल्य रत्नें
 न मिळती निश्चित ॥ पृथ्वी समस्त धुंडिता ॥ ७७ ॥ ऐसी आज्ञा
 होतांचि सत्वर ॥ झाडा घेती धरोधर ॥ परी कोठेंचि न दिसे हार ॥
 मग पाहाती बाहेर तस्करासी ॥ ७८ ॥ तों गंगातीरीं स्नान करुनी ॥
 भानुदास बैसले नामस्मरणीं ॥ राजद्रुत पाहती विलोकूनी ॥ तों हार
 दुरुनि देखिला ॥ ७९ ॥ म्हणती सापडला रे तरकर ॥ आतां यास
 धरावा सत्वर ॥ अकस्मात बाघोनि वैष्णववीर ॥ चालले किकर
 रायाचे ॥ १८० ॥ नगरात आणिता त्याकारण ॥ देखोनि हासती सकळ
 जन ॥ हणती हा भोंदावया जनाकारण ॥ संत होऊन हिडतो ॥ ८१ ॥

देवावरी हात धातळा पाहें ॥ तो मनुयासी भियेळ काय ॥ कमायासो
 मेयां कपिला गाय ॥ तो पूजीळ काय सिजळागी ॥ ८२ ॥ ऐसें
 नानापरींचे त्रिविध जन ॥ मानुसासी निदिती देवोन ॥ परी तो
 खेद न करी जाण ॥ नामस्मरण करीतसे ॥ ८३ ॥ एक सगती
 भेदाचिया गळां ॥ अहागा बालती सुखसीमाळा ॥ तो आजि प्रत्यक्ष
 देखीला डोळ्यां ॥ हार घोरिला येणेंचि ॥ ८४ ॥ नगरांवा हार
 घेऊन ॥ दूर्तांनीं राजासी दिवला नेऊन ॥ म्हणती तत्पर आणिला
 बाधान ॥ त्यासी दंड कोण फाया ॥ ८५ ॥ सकाध बोले नृपवर ॥
 त्यास झुजावरी घाला तत्पर ॥ कोण पैसा पाहाया तत्पर ॥ ऐसा
 विचार न केला ॥ ८६ ॥ मानुदाम दूर्तासी बाले वचन ॥ माझे तर
 सन्निध आले मरण ॥ शेनटी पांडुरंगाचें दर्शन ॥ मजकारण फतयार्वे
 ॥ ८७ ॥ त्यात काणी हाते सज्जन ॥ त्यांस मानले त्याचें वचन ॥
 मग त्यासी आत्रा मागून ॥ गेले घेऊन देऊनसी ॥ ८८ ॥ मानुस
 सणे देवाप्रती ॥ मी न्यावयासी आलों प्कार्ती ॥ म्हणानि योजिली
 ऐसी युक्ती ॥ आणि नृपाहार्ती दंडयिलें ॥ ८९ ॥ जो न्यावया येईल
 पुनःकारण ॥ त्याचा ऐसाच ध्यावा प्राण ॥ मग राजमदिरां पितास
 मागून ॥ मुखें राहावें या ठायीं ॥ ९० ॥ ऐसा विचार करुनि
 धननीळा ॥ मग हार धातळा माझिया गळां ॥ ऐसें बोलतां तये बेळा ॥
 अश्रु डोळा लोटले ॥ ९१ ॥ परी शतसहस्र जन्मांमतीं ॥ तुज मी न
 सोडीं श्विभगीपती ॥ ऐसें बोलोनि मागुतीं ॥ नमन प्रीतीं धातले ॥ ९२ ॥
 दूत म्हणती ते अवसरी ॥ आतां ऊठ गा चाल सटकरी ॥ आधींच केली
 नसती घोरी ॥ तरी ऐसी परी कां होती ॥ ९३ ॥ ऐसें म्हणोनि
 सत्पर ॥ मानुसासी काढिले बाहेर ॥ शूळ देऊनि खाजावर ॥ मार्या
 शेंदूर धातळा ॥ ९४ ॥ कौतुक पाहावया सत्परी ॥ अमिता मिळाल्या
 नरनारी ॥ मग नेऊनि नगराबाहेरी ॥ शूळ सटकरी रोविला ॥ ९५ ॥
 उचळुनि जो घालावें घरी ॥ तो मानुदास देवार्ते विनति करी ॥ म्हणे

आकाश कडकडोनि पडो मजवरी ॥ तरी तुज अंतरीं आठवीन
 ॥ ९६ ॥ सप्त समुद्र समस्त जाहलिया ॥ तरी तुज न सोडीं देवराया ॥
 तुजवरुनि नाशवंत काया ॥ ओवाळूनिया साडिली ॥ ९७ ॥ लया
 जाईल सकळ क्षिती ॥ आणि पंचभूतेंही प्रळया पावती ॥ तै तुजवाचूनि
 रुक्मिणीपती ॥ आणिक सागाती असेना ॥ ९८ ॥ वडवानल खाईल
 त्रिभुवन ॥ तै तूं माझा जिवलग प्राण ॥ भानुदासाचा निश्चय देखोन ॥
 जगज्जीवन पावले ॥ ९९ ॥ तंव नवल वर्तलें अति अद्भुत ॥ तें
 सादर परिसा भाविक भक्त ॥ शूळ रोंविला होता जेथ ॥ त्यासी
 पल्लव अकस्मात फूटले ॥ १०० ॥ फुलें फळें आलीं बहुत ॥
 राजासी जाऊनि सागती मात ॥ हणें तो आहे वैष्णवभक्त ॥ पंढ-
 रीनाथ पावला त्या ॥ १ ॥ शूळाचा वृक्ष जाहला सत्वर ॥
 राजासी सांगते जाहले किंकर ॥ वचन ऐकूनिया नृपवर ॥ आश्चर्य
 थोर करितसे ॥ २ ॥ पहावयासी येतां त्वरित ॥ तव दृष्टीस
 देखिलें साक्षात ॥ मग अनुताप पावला चित्तात ॥ हणें अन्याय
 बहुत मज धडला ॥ ३ ॥ भानुदासासी नमस्कार प्रीतीं ॥ सद्भावें
 धाळीतसे नृपती ॥ हणें अपराध घडला मजप्रती ॥ विवेक चितीं
 न करिता ॥ ४ ॥ मग रामरायें भानुदासाप्रती ॥ देउळीं नेढा
 सत्वरगती ॥ दृष्टीस देखतां पांडुरंगमूर्ती ॥ सद्गदित कठीं जाहला
 ॥ ५ ॥ चरणीं मिठी घालिताचि जाण ॥ उचलोनि धरी जगज्जी-
 वन ॥ भानुदासासी हणें रुक्मिणीरमण ॥ मजकारण शिणलासी
 ॥ ६ ॥ आता मज घेऊनि खांद्यावरी ॥ पदरपुरासी चाल सत्वरी ॥
 तेथें पुंडलिकाचे द्वारीं ॥ निरंतरीं वसेन ॥ ७ ॥ रामराजा धरितसे
 पाय ॥ मज उपेक्षूनि जातां काय ॥ देव हणती तुझा अन्याय ॥
 धडोनि आला अनायासे ॥ ८ ॥ कांहीं तुजें होतें सुकृत ॥ हणोनि
 होतों दिवस बहुत ॥ आता माझे रूप हृदयांत ॥ आठवीं नित्य
 सप्रेम ॥ ९ ॥ भानुदास हणें रुक्मिणीकांता ॥ कैसा उचलसील

मज आता ॥ माझी तों नाही राजसत्ता ॥ म्यां मेळवूनि बहुतों तुज
 न्यावें ॥ २१० ॥ ऐकोनि म्हणे दीनदयाळ ॥ मी तुझे स्वाधीन
 जहाजों केवळ ॥ आतां माझी सत्ता आहे सकळ ॥ ते तुझीच असे
 निजमक्षा ॥ ११ ॥ ऐसें झणोनि जगज्जीवने ॥ तत्काळ रूप
 धरिलें सान ॥ मानुदासासी बोलें वचन ॥ सावळीत धालोन मज
 नेई ॥ १२ ॥ मग गवाळें आणोनि तयेंवणी ॥ त्यांत बांधिले
 चक्रपाणी ॥ ऐसी ऐकोनियां वाणी ॥ आशक्ति मनीं न
 व्हावें ॥ १३ ॥ जैसे आकाश विस्तीर्ण आहे बहुत ॥ परी घटीं
 पाहतां तेवढेंच होत ॥ तेवीं भक्तीलेसी वैकुण्ठाय ॥ सूक्ष्म होत
 निजप्रीती ॥ १४ ॥ कीं अफाट समीर आहे बहुत ॥ परी विजणा
 द्वाळवितां तैसाचि होत ॥ तेवीं मक्षां स्वाधीन रुक्मिणीकांत ॥
 तैसाचि होत निजछंद ॥ १५ ॥ मागें कृष्णावतारीं यशोदा घुस
 छिता ॥ जो डेरियामाजी लागला लिप्या हाता ॥ तो मानुदासाच्या
 गवाळ्यांत जाता ॥ सशय कोणता आणाना ॥ १६ ॥ जो अनंत
 घटी व्यापून जाण ॥ तैसाचि दिसे थोर सान ॥ अणुरूपरीस
 लहान ॥ ज्ञानदृष्टीनें दिसताहे ॥ १७ ॥ तो मानुदासाचे आवडी-
 साठी ॥ सावळीत मावला जगनेठी ॥ खाद्यावरी घेऊनि ठाठठी ॥
 सावरगती जातसे ॥ १८ ॥ मज्जुळ शब्द गवळपावून ॥ मक्षासी
 बोलें जगज्जीवन ॥ घन्य आनिता उगवला सुदिन ॥ सनसज्जन
 भेटतीळ ॥ १९ ॥ पभाळयासी आले मानुदास ॥ तेथें खाळीं
 ठेविला जगन्निवास ॥ आपण लागले आनास ॥ हर्य चित्तास
 वाटला ॥ २० ॥ इकडे सावळीत होते रुक्मिणीवर ॥ ते एकाएकी
 झाले थोर ॥ वरीळ पृढ मस्तकावर ॥ तळींचा घूर झाला की ॥ २१ ॥
 मानुदास येऊनि जव पाहे ॥ झणे देवाधिदेवा हें केलें काये ॥
 थोर झालासीं लवळाह ॥ आतां उचळसीळ काय मजलागीं ॥ २२ ॥
 मग झणे रुक्मिणीवर ॥ तू पुढें जाऊन सांग सत्वर ॥ नानावाद्याचा

करुनि गजर ॥ येतील सामोरे संतसाधु ॥ २३ ॥ सुदिनघटिका
 आजिचे दिनीं ॥ मज बैसवार्वे सिंहासनीं ॥ ऐसें बोलतां चक्रपाणी ॥
 भानुदास तेथुनि निघाला ॥ २४ ॥ तों गरुडपारीं वैष्णवभक्त ॥
 अवघे बैसले चिंताक्रांत ॥ लग्णती भानुदासासी दिवस लागले बहुत ॥
 परी रुक्मिणीकांत न ये कीं ॥ २५ ॥ तों अकरमात भक्त विजयी ॥
 हास्यवदन त्यांहीं पाहीं ॥ येतां देखिला लवलाहीं ॥ लग्णती शेज-
 शायी आणिला ॥ २६ ॥ संतांसी क्षेम देऊनि त्वरित ॥ लग्णे
 पद्मालयासी आले रुक्मिणीकांत ॥ ऐसी ऐकोनि हर्षमात ॥ संतोषे
 चित्त सकळांचें ॥ २७ ॥ दिंडी पताका घेऊनि सत्वर ॥ सामोरे
 चालिले वैष्णववीर ॥ टाळमृदंगाचा गजर ॥ वाघें अपार
 वाजती ॥ २८ ॥ पुजारी आणि लोकपाळ ॥ नरनारी सामोरे
 जाती सकळ ॥ पद्मालयासी येतां ते वेळ ॥ देखिला धननीळ
 दृष्टीसी ॥ २९ ॥ सकळीं घालोनि दडवत ॥ देवासी आलिंगन
 देऊनि त्वरित ॥ रथावरी बैसवोनि रुक्मिणीकांत ॥ चालिले मिरवीत
 संभ्रमें ॥ ३० ॥ संत गर्जती गुणानुनाद ॥ त्यांपुढें नट नाचती
 छंद ॥ मेरी वाजंत्राचा नाद ॥ वाटतो आनंद सकळांसी ॥ ३१ ॥
 तो समारंभ वर्णितां वाचेसीं ॥ दृष्टात न पुरे द्यावयासी ॥ आतां
 प्रत्यक्ष कार्तिकमासी ॥ पाहाती दृष्टीसी वारकरी ॥ ३२ ॥ रथो-
 त्साह पौर्णिमेसी होत ॥ तेचि उपमा तया सरस ॥ तैशाचपरी
 पंढरीनाथ ॥ येती मिरवत निजछंदें ॥ ३३ ॥ येतां चंद्रभागेचें
 तीरीं ॥ तव ते पुढारी येत सामोरी ॥ देवासी स्नान घालोनि यां
 शडकरी ॥ मग महाद्वारीं चालिले ॥ ३४ ॥ रथाखालीं उतरून
 सांवळी मूर्ती ॥ शिबिकेंत धातळी हातोहातीं ॥ देवालयी नेऊन
 सत्वरगती ॥ अभिषेक करिती मधुपर्क ॥ ३५ ॥ ब्राह्मण बोलती
 मंत्रधोष ॥ कीर्तनीं गर्जती वैष्णवदास ॥ सिंहासनी बैसे जगन्निवास ॥
 धन्य दिवस सुदिन तो ॥ ३६ ॥ वस्त्रालंकारभूषण ॥ शोडधोपचारें

કેઠે પૂજન ॥ પપામ મૈવેય અર્પન ॥ મગટારતી વેં જેલી ॥ ૩૭ ॥
 પુખ્તાનલિ મગ્ગોષ પુજારો સમર્પિતી દેવાસ ॥ સત વેખાવ યાત્રે-
 કન્યાસ ॥ યાટલા વસ્ત્રામ તેષલો ॥ ૩૮ ॥ નરનારી મિચ્છેનિ
 સમસ્ત ॥ માનુસાસાચે સ્તથન વરિત ॥ કળતી યાખ્યા યાગે વૈકુઠ
 નાથ ॥ આઠે વટરીત માગુતી ॥ ૩૯ ॥ એક લાકરા નગરાંત
 લાટિતી ॥ એક પલામમોજન લિપા યાટિતી ॥ ક્ષેત્રવાસી ત્રાકા
 પ્રતી ॥ જાનદ ધિતી યાટલા ॥ ૪૦ ॥ જેસા ચતુદશવર્ષે વનવાસ
 કઠોન ॥ અયોગેસી આલા ચુનદન ॥ નગરવાસી જાનદહે જન ॥
 તેસોધે જાહે તપાસી ॥ ૪૧ ॥ વી અપ્પણી અદાઝલા દોતા
 વર્ષત ॥ જાવરી મેષ વર્ષટા અપરિમિત ॥ વટરીચ ટોક સમસ્ત ॥
 સસોય માનીત યા રીતી ॥ ૪૨ ॥ વી અગસ્ત્યા પોટાલની ॥
 સમુદ્ર નિલાલા દેગુનિ નયની ॥ મગ મેષાસી વસ્ત્રાસ યાટલા મની ॥
 તેસીચ વરણી જાટી કી ॥ ૪૩ ॥ નાતરી વસતવજ્ઞ વેતાંચિ
 ત્વરિત ॥ વનસ્પતી દિસતી સુશોમિત ॥ તેવી વટરીસ વેતાં અનાય
 નાય ॥ ટોક સમસ્ત જાનદહ ॥ ૪૪ ॥ વી શરીરાંતલ વરતલા
 પ્રાણ ॥ મગ હૃદિયે વર્તતી સાયધાન ॥ વટરીચ સજાહી જન ॥
 તેશાવપરી જાહલે ॥ ૪૫ ॥ પુટિલ અપ્પાવી કયા સુરસ ॥ એકતાં
 વશ જોડે નિર્દોષ ॥ કળાયુનિ મક્ક હો સાયવાસ ॥ જોડ કરા હેચિ
 વેં ॥ ૪૬ ॥ દેં સાલ્લિક મક્કાંચે મહિમાન ॥ યાટાવિતા શ્રીરુ
 કિમળીરમણ ॥ મહીવતિ ત્યાખા વદીજન ॥ માતો સદ્ગુણ કીર્તની
 ॥ ૪૭ ॥ સ્વસ્તિ શ્રીમક્કલિજય પ્રથ ॥ એકતાં તુટેલ જગન્નાથ ॥ પ્રેમલ
 એકા માલિક મક્ક ॥ ત્રિચલ્યાત્રિશાખ્યાય રસાલ હા ॥ ૨૪૮ ॥

॥ અપ્પાય ॥ ૪૩ ॥ ॥ જોમ્યા ॥ ૨૪૮ ॥

Appendix II

परिशिष्ट २.

विठ्ठलकविकृत भानुदासचरित्र.

(साम्या.)

- यात्रा भरली पंढरपूरीं नाही पांझरंग ।
म्हणती संतहि, 'कोठे गेला भक्तोचा भवभंग?' ॥ १ ॥
- पडला संदेह सकळीकासी, 'का रे! उपेक्षा केली? ।
मेटी देई' म्हणति, प्रभूला 'आम्ही दीन मुकेलीं.' ॥ २ ॥
- विद्यानगरीं नेले प्रभुला कळले सर्व जनाला, ।
'आहा! दीनदयाळा! त्यजिले, वाटे खेद मनाला.' ॥ ३ ॥
- यापरि साधू तळमळती कीं चातक मेघालागीं, ।
खळवळले पंढरपुर तेव्हा म्हणती 'आम्हि अमागी. ॥ ४ ॥
- आहे ऐसा कोणि पराक्रमि भक्तशिरोमणि आता ।
घेउनि येइल त्वरितचि येथें रेखुमाईच्या काता?' ॥ ५ ॥
- कोणि न बोले मात ऐकुनी, म्हणती, त्यजिले देवे, ।
केरा प्रार्थना, काहीं हरिच्या चुकलों असलों सेवे.' ॥ ६ ॥
- भानुदास बोलिला समस्ता, 'मी आग्निन भगवंता. ।
कैसा जाइल देव त्यजुनिया? साडावी तुम्हि चिंता.' ॥ ७ ॥
- नमन करनिया मग सकळासी भानूदास निघाला. ।
चाले चपळगतीने तेव्हा विद्यानगरा आला. ॥ ८ ॥
- जननी चुकता तान्हें जैसे दीनपणाने पाहे, ।
त्यापरि भानूदास कृपाधिन मंजुळवाणी बोहे. ॥ ९ ॥

- वाजप्याच्या घ्वनी उभयती दुंदुभि याजति नाना ।
 दृष्टि पडेना कोठे हरि सो, करिती मुरस सनांना ॥ १० ॥
 प्रभातदूजा केळि नृपाने, न घडे कोणा भेगी, ।
 सप्तहि द्वारे केळी दृम, पुनरुपाने जसि पटी ॥ ११ ॥
 ऐसें फौजुक पाहुनि बोळे मानु अस, 'श्रीरामा' ।
 बरा येडनी येथे बसला साहुनि सप्तहि संगी ॥ १२ ॥
 अम्हां अनाया कोण पुसे? हरि! मायवस सत्तासी, ।
 पडून अने पाहुनि बघीं भक्षापा आत्मासी ॥ १३ ॥
 आम्ही भक्त तुजे अतिदुर्लभ माळ घुफा तुज वाढ, ।
 या गप्याच्या उपचाराते स्वर्गी कदापि न पावू ॥ १४ ॥
 यामाठीं तू येथे लपट हाडनि रावसि, देवा' ।
 एसें म्हणतां मानूतसे काय वर्तते तद्दां ॥ १५ ॥
 झालि निशा, अति तमें दाटली, चिंता करि स्वगदास ।
 जोहुनियां फर उमा तिष्ठतो 'घाळ' म्हणे देवास ॥ १६ ॥
 'आतां न घरीं मीढ तुम्ही मी, कां व्यालासी पोरें? ।
 टाबुनि येता छात्र न धरिली, एसें न किजे धोरें ॥ १७ ॥
 आम्हांपांनुनि गति तुज नाही, छापीं न करीं कजीती, ।
 दुष्ट नष्ट ऐकुरें असति तरि त्यांतें काय त्यजीती? ॥ १८ ॥
 ऐसीं करुणावचने ऐकुनि काय करी ब्रह्माळी ।
 बघन केळीं होति कयाढें, उघडति व्यावग टाळी ॥ १९ ॥
 डोळे उघडुनि पाहे तेथ्हां देखिले भगवता, ।
 शिरला आंत, तसा मग बोळे, 'हरली सप्तहि चिंता' ॥ २० ॥
 साष्टांगें चरणावर्ते हा घालि मिठी रविदास ।
 अश्रुजळानें पट प्रक्षाळी, आनंद हृदयास ॥ २१ ॥

दोधा भेटी होता बोले, 'का पंढरिचा कंटाळा? ।
 का हो हरि बैसला उगाचि? वरा झालासि नृपाळा?' ॥ २२ ॥
 देव म्हणे, 'मज बंदि घातलें, अंतरलों शशिमागा, ।
 भीमातिर पंढरपुरनगरी नाहि असी दुजि जागा.' ॥ २३ ॥
 यापरि हरि अनुवादुनिया मग कोढी माळ गळ्याची ।
 घाली भास्करदासा कंठीं आवडि रत्नफळाची. ॥ २४ ॥
 बाहिर निघता दास बोलिला, 'द्या मज भेट सकाळीं.' ।
 उघडीं केलीं होति कवाडे, बसलीं दडतर टाळीं. ॥ २५ ॥
 प्रातःकाळीं खानाळार्गीं भानुदास मग जात ।
 आठवि अंतरि कमळापतिला नामे मुखाने गात. ॥ २६ ॥
 स्नान करुनिया घालुनि आसन निमग्न बसला ध्यानी ।
 ठेवुनिया चित्त पांडुरंगीं आळविला हरि त्यानीं. ॥ २७ ॥
 देवार्चन नृप करावयासी आला लगवग भारी ।
 माळ पहाता न दिसे कंठीं ताडित फार पुजारी. ॥ २८ ॥
 चोर पहाया घावति सेवक शोध करिति गावाचा ।
 दासाकंठीं माळ पहाता 'चोर' म्हणति हा साचा. ॥ २९ ॥
 ताडण करिती नृपसेवक त्या अणिला रायापार्शी ।
 मग सक्रोधें बोले नृप तो, 'घाला शुळशिखराशी.' ॥ ३० ॥
 चालविला मग शुळाजवळि तो म्हणे, 'ऐक नृपनाथा! ।
 भेट घेउं दे मज देवाची, चरणीं ठेविन माथा.' ॥ ३१ ॥
 येता प्रभुसन्निध मग त्यानें नमन पदाबुजि केलें ।
 म्हणे, 'भला तूं पंढरिराया! बरें मला हित केलें. ॥ ३२ ॥
 आता देवा! लोभ असों द्या, आठव हृदयि धरावा, ।
 केली युक्ती तुम्हि मज कळलें भानूदास मरावा. ॥ ३३ ॥

- परि तुज जन्मो जन्मि न साही हा निधय भक्तचा ।
 भसे, यों त्यां केळें देवा ! खेळ जमा यत्त्रया ' ॥ ३४ ॥
- बेसीवरती शूल रोयिळा, म्हणे, 'सयावरि घाटा' ।
 सचिदनमुख पूर्णरूपाकर आठयि हृषि निघाळा ॥ ३५ ॥
- दस्ताचा फरगाना तेव्हां फळवळ्या मनि गारी ।
 फळ फुलाळा सद्ग, नग्रीं वाहति मग निर्धारी ॥ ३६ ॥
- 'गांजिळ कांग यळी मम भक्तां?' घावे हरि समपाळा ।
 सावरिया अपुल्या यमनातें, घायत हरिसम आळा ॥ ३७ ॥
- पल्लव पुन्हे फळपुण्यामिळ अफम्यात निमसाहे ।
 सेवकजन सांगती नृपातें, जाउनी नग्रीं पाहे ॥ ३८ ॥
- यिम्माय याटे सगळ्यां चिर्ती रामाय पदि लागे ।
 जोडुनि फरपमळीतें भानूदासा अभयचि मागे ॥ ३९ ॥
- आळे पादूगापारीं दोघे भक्त, यिनंती ।
 करिते शाळ, सद्ग तेव्हां फळ, हरी करि खती ॥ ४० ॥
- 'फोगी माझा भक्त गांजिळा सांगें भानूदासा ?' ।
 आर्जुनियां देवें त्याप्रति सत्यमळि जेता मासा ॥ ४१ ॥
- 'आतां देवा ! चला पदरी, येमुनियां मम पादीं ।
 नाहीं तर हा रामाय तुज काढिउ शुक्ति पवादि ' ॥ ४२ ॥
- रेकुनि ऐसी मात नृप म्हणे, 'का हो ! उपेक्षा माजी ।
 करुनी जातां पाजवरावर ? त्याहुनि मजळा आजी ' ॥ ४३ ॥
- देव म्हणे, 'मी अपुल्या वचना सत्य करुनियां आतां ।
 जातो, छोम असों दे, मजवर क्षोर्मु नफो, नृपनाथा ' ॥ ४४ ॥
- रविदासनें यस्युनि खांदीं, पदरीस मग जात ।
 भक्त धांवती देव पहाया 'आळा' रेकुनि मात ॥ ४५ ॥

- दिव्य पताका उमवुनि तेव्हां संत नाचती नाना ।
 सर्वा अंतरि हर्ष न माये करिती सुरस तनाना. ॥ ४६ ॥
- लोक धावती बहु नगरीचे लोळति दीसापाई ।
 ‘धन्य धन्य तूं या लोकार्ते दाविलि बहुत नवाई.’ ॥ ४७ ॥
- सर्व भिळुनियां देव वसविला नेवुनि आपुल्या गादी ।
 भरली यात्रा फारचि तेव्हा गाती ऐकति नादी. ॥ ४८ ॥
- कोणी करिती देवपूजना, कोणी नाचति छंदें, ।
 कोणी भानूदास वर्णिती गाउनि गीत अनंदें. ॥ ४९ ॥
- कोणी ऐकत वसले तेथें, कोणी पुराण वाची, ।
 कोणी करिती खाने दाने, स्तुति करिती देवाची. ॥ ५० ॥

उपसंहार.

- यापरि झाला मोद बहूतचि विठ्ठल केशवपार्थी ।
 छट जडला, मग संतचरित्रे भक्ताचे गुण गाई. ॥ ५१ ॥

Appendix III

परिशिष्ट ३

केशव स्वामीकृत श्री एकनाथस्वामींचे चरित्र

चतुर्दशीचे कीर्तन ॥ महादारी काने आपण ॥ हे पांडुरंग
 आशावचन ॥ प्रतिपाळण करारें ॥ ४३ ॥ कैसी आशार्तांचें कारण ॥
 सविस्तर सांगारें निरोपण ॥ ऐकतां धीनाथ प्रभ ॥ चरित्र प्राचीन
 वर्णित ॥ ४४ ॥ पूर्वी कोण्डेकाळी येथ ॥ चरित्र जाळें अत्यंत ॥
 ते परिस्रावया धीनाथ ॥ देत चित्त सादरत्ये ॥ ४५ ॥ विद्यानगरी
 राज्यप्राप्ती ॥ रामराजा मळ मूर्ती ॥ अति भावार्थी विठ्ठल भक्ती ॥
 फेडी द्याति नयलाय ॥ ४६ ॥ प्रार्थुनि पांडुरंगासी ॥ म्हणे चढारें
 मम नगरासी ॥ धरणें बैसोनि दियानिशी ॥ फरी उपयामासी सत्यात्र
 ॥ ४७ ॥ देव धिचाचा कोंबळा ॥ आशापिले तपावेळां ॥ एके दिनी
 आणि सोंपळ ॥ नेसी प्रेमळा तरीच घडे ॥ ४८ ॥ या दोन नेमा
 विरहित ॥ माझे येणें न घडे निश्चित ॥ रावें ऐकोनिया मात ॥
 पडिछा विचारार्थ यदर्थी ॥ ४९ ॥ मोलायूनि सुसुद्धि प्रधान ॥ सांगे
 कोडे देवधचन ॥ प्रवानें विचारोनि मना ॥ म्हणे विद्यापना अवधारी
 ॥ ५० ॥ देवें घालूनि कोडे प्रबळ ॥ पाहतसे तुझ्या मळीचें घळ
 येवें मुद्धि एकचि प्राजळ ॥ ते निश्चळ परिसापी ॥ ५१ ॥ स्वराज्य
 देशांतीळ समस्त ॥ लहान घोर विप्र येथ ॥ जाणयूनि सुनिश्चित ॥
 विनीत व्रत विचारारें ॥ ५२ ॥ आळिया समस्ताच्या मना पटरीपून
 स्वस्थाना ॥ पर्यंत तया माझणा ॥ सोंबळेंचि जाणा उमे फीजे
 ॥ ५३ ॥ हातोहाती देवासी ॥ देवोनिया सावकाशी ॥ अविग्रम
 ॥ ५४ ॥ कुशल मुद्धि ऐकोनि

कार्नी ॥ राजा संतोषला मनीं ॥ त्वरे आज्ञापत्र देउनी ॥ दूतां लागुनी
 पाठविलें ॥ ५५ ॥ आपुल्या राज्यांतील ब्राह्मण ॥ समस्त लहान
 थोर आपुन ॥ अविनित भृदु प्रश्न ॥ हें कार्य आपण निवेदिलें
 ॥ ५६ ॥ राजाज्ञा आणि परमार्थ ॥ समस्त हे अगिकारित ॥
 दिवस एक नेमुनी त्वरित ॥ पथीं राहवीत आमातरीं ॥ ५७ ॥ पंढरी-
 हून स्थानपर्यंत ॥ अन्नोदक संस्था यथास्थित ॥ गावोगावीं करवी
 नृपनाथ ॥ अति विनीत द्विजभक्ती ॥ ५८ ॥ नेमले दिवशीं ब्राह्मण ॥
 स्वस्थळीं करूनि स्नान ॥ मार्गावरी हो येऊन ॥ सोवळेच जाण
 उभे ठाकती ॥ ५९ ॥ राजा प्रधान पादचारी ॥ पंढरी प्रासादा
 भीतरीं ॥ येऊनि साष्टांग नमस्कारी ॥ विनति करी देवासी ॥ ६० ॥
 आज्ञेप्रमाणे निश्चिती ॥ सोवळे ब्राह्मण उभे असती ॥ कृपा करोन
 शीघ्र गती ॥ चलावें म्हणती विठ्ठला ॥ ६१ ॥ विनवोनियां ऐशा
 रिती ॥ ब्राह्मणासी म्हणे नृपती ॥ देवासी उचला हातोहातीं ॥
 स्वस्थानाप्रती पाववा ॥ ६२ ॥ आग्रह करितां देव ॥ ब्राह्मणासी
 उचले स्वयमेव ॥ हातोहातीं ब्राह्मण सर्व ॥ नेती नवलाव कौतुके
 ॥ ६३ ॥ श्रम न होतां कोणासी ॥ देव नेऊन एव्या दिवशीं ॥ पाव-
 विला त्या स्थानासी ॥ निज नेमसीं उचलोनी ॥ ६४ ॥ राजा
 येऊनि आपण ॥ रत्नजडित सिंहासन ॥ प्रासादें निजकरें माहून ॥
 वरीं स्थापना करी देवा ॥ ६५ ॥ नानावस्त्रें अलंकार ॥ सुवर्ण रत्न-
 मय विचित्र ॥ गळा नवरत्नाचे हार ॥ शोभा अपार पै केली ॥ ६६ ॥
 षोडशोपचारी पूजा ॥ सुगंध द्रव्य अति वोजा ॥ पूजोनिया अधो-
 क्षजा ॥ वाजंत्रबाजा गजरेसी ॥ ६७ ॥ समस्त ब्राह्मण सतर्पण ॥
 यथाविधीं अति दिव्यान्न ॥ देऊनि तया भोजन ॥ वस्त्र गौरवून अति
 प्रीती ॥ ६८ ॥ भिक्षुकांसी दक्षिणा दान ॥ देऊनि तोषविलें ब्राह्मण ॥
 आशीर्वाद मुखें गर्जोन ॥ नृपतीसी पुसोन पै गेले ॥ ६९ ॥ देव
 प्रासाद बळकट ॥ तीन पोंवळ्यासह कपाट ॥ कड्या कुलपें धनदाट ॥

फेळी खटपट दृष्टेची ॥ ७० ॥ पूजेसी भेमिछे भाळण ॥ लांचा
 निर्वाह सहबुद्ध जाण ॥ कोणामी न याटे क्षीण ॥ तेचि समाधना
 करीतसे ॥ ७१ ॥ त्रिकाळी पूजा नेमस्त ॥ साहित्य अति यथोक्त ॥
 राजाही त्रिकाळ दर्शन घेत ॥ अति विनीत मळीसी ॥ ७२ ॥ यापरि
 माग्यविजास ॥ देव भोगी सायकारा ॥ येरीकडे पदरीस ॥ यात्रा दिय न पै
 आला ॥ ७३ ॥ वार्षिक यात्रेची यापरी ॥ यात्रा दाटली नरनारी ॥ सत्पुत्र
 मळी स्वनिर्धारी ॥ आळ पदरी सें ऐका ॥ ७४ ॥ नामदेव अति आवडत ॥
 उडिवाळ देवाचा तरतता ॥ निवृत्ति ज्ञान सोपाननाथा ॥ देवही माया
 बर्दातसे ॥ ७५ ॥ सांपता माळी पुमार गोरा ॥ या मळांप्या मुख्य
 घुरा ॥ घोळामेळ अति नूदा ॥ सर्गे दारा पोरी देव ॥ ७६ ॥
 ज्ञानी विसोबा मेघर ॥ नामदेवाचा गुरु साधार ॥ मानुदास अति
 प्रियकर ॥ आयडता फार देवाचा ॥ ७७ ॥ नामदेवाच चौघे पुत्र ॥
 आणिकही उद्दान धोर ॥ यात्रसी मिश्रले अपार ॥ करीत जयजय
 वार नामाचा ॥ ७८ ॥ तव देव नेटियाचो पार्ता ॥ बडवे सांगती
 उद्दिमता ॥ निस्तेज पदरी देवघा ॥ सर्पासी चित्ता पै जाळी ॥ ७९ ॥
 बडवे म्हणती सतप्रती ॥ तुम्हासारख्या धोर मूर्ती ॥ असता देव
 फळा हाती ॥ हे द्याति राज्याची ॥ ८० ॥ तव निवृत्ति श्रीज्ञान-
 देव ॥ म्हणती नवल जाळें अपूर्व ॥ धन्य नृपतीचें लाघव ॥ कैयारे
 देव पै नेला ॥ ८१ ॥ नामा अथवा मानुदास ॥ अपरप आणितोळ
 देवास ॥ घोळापूनिया उमयतास ॥ या विचारास योजावें ॥ ८२ ॥
 एक विचारें समस्त ॥ त्या उमयतां बोळायित ॥ दव आणिला
 पाहिजे स्वरित ॥ भक्तिमायार्थ प्रतापें ॥ ८३ ॥ तव मानुदासें सम
 स्तांसी ॥ यदोनि अति उल्हासी ॥ म्हणे आद्याप्रतापें पथरासी ॥
 वेऊनि देवासी येतसो ॥ ८४ ॥ मानळें सकळांप्या चित्तो ॥ स-मा
 नूनि निरोप देती ॥ सन्य वेऊनि सतमूर्ती ॥ शीघ्र गति चाटिला
 ॥ ८५ ॥ सत आणि यात्रा समस्त ॥ निर्वात होऊनि घाट पाहात ॥

भानुदास नृप नगरांत ॥ पावोनि राहात दुकानीं ॥ ८६ ॥ तेथील
 पाहिला वृत्तांत ॥ तंव देवासी अर्गळा बडुत ॥ कोणी नवा प्राणी
 तेथ ॥ आज्ञेविरहित जाऊं नपवे ॥ ८७ ॥ देव पडला बंदिखानीं ॥
 भानुदास विव्हळ मनीं ॥ कार्य साधे कैसेनी ॥ आठवी मनीं विव्हळ
 ॥ ८८ ॥ ऐशा परी चिंत्ताक्रांत ॥ होता लोटली अर्ध रात्र ॥ भानुदास
 जव लक्षित ॥ निवळ एकांत दिसतसे ॥ ८९ ॥ निद्रिस्थ जालें
 सकळ जन ॥ आतां पाहावा करुनि प्रयत्न ॥ दुकानीं हूनि उठोन ॥
 देवद्वारीं जाण पातला ॥ ९० ॥ कपाटासी लावितां हात ॥ तंव तें
 सहज मुक्त होत ॥ प्रवेश करुनी आत ॥ भागुती लोटित कपाटा
 ॥ ९१ ॥ याचिपरी दुसरी पोवळी ॥ कपाटां उघडी ते काळीं ॥
 मुख्य प्रासादा जवळीं ॥ येऊन न्याहाळी कपाटा ॥ ९२ ॥ तव लख-
 लखाट तेजदीप्ती ॥ सुवर्ण बुटी भिती शोभती ॥ कवाडेंही तेचि
 स्थिती ॥ दैदीप्य दिसती डोळिया ॥ ९३ ॥ भानुदासें स्पर्शितां
 हात ॥ मुख्य कपाट मुक्त होत ॥ हर्षयुक्त आनंद चित्त ॥ स्वयें जात
 भीतरीं ॥ ९४ ॥ कर्पूर दीपिका चहूं कोनीं ॥ लखलखाट उजेड
 नयनीं ॥ रत्नजडित सिंहासनीं ॥ देव चूडामणी विव्हळ ॥ ९५ ॥
 देखतांचि श्रीमूर्ती ॥ थोर आनंद जाला चित्तीं ॥ क्षुधे तृषेची खंती ॥
 हरपोनी विश्रांति पावला ॥ ९६ ॥ पांडुरगे अतितातडी ॥ घातली
 सिंहासनाहुनी उडी ॥ भानुदास अति आवडी ॥ इदयीं परवडी कव-
 ळिला ॥ ९७ ॥ बडुकाळें भेटतां बाळा ॥ मातेसी जैसा कळवळा ॥
 अश्रुधारा सवती डोळां ॥ देव कोवळा चित्ताचा ॥ ९८ ॥ भानुदासा
 पडले ठक ॥ तटस्थ ठेला क्षण एक ॥ देवें थापटूनि देख ॥ आलिं-
 गूनि कौतुक पै केलें ॥ ९९ ॥ सावध भानुदास होतां ॥ पायांवरी
 ठेवोनि माथा ॥ स्फुंदस्फुंदोनी आनंदतां ॥ प्रेमावस्था नावरे ॥ १०० ॥
 कुरवाळोनी स्वहस्ते ॥ सुख अर्पी तयार्ते ॥ म्हणें आवरोनि प्रेमाते ॥
 गुजहिताते बोलवें ॥ १ ॥ प्रेमावस्था जिरवोनि पोटीं ॥ सांगों लागे

पुनर्गोपी ॥ कार्य हार्ते जें पोरी ॥ अमग भोटी निरनसे ॥ २ ॥
 ॥ अमंग ॥ चद्रभागा तिरौ उमा चिहरी ॥ विठो राज्य करी पंरीये
 ॥ १ ॥ श्रद्धा सिद्धि योज्याती परिचार ॥ न लाहती अमर मत्तादिक
 ॥ २ ॥ सांडनि तिनुके धर्य वांत केळे ॥ पत्यणे पाळीळे काडिया
 ॥ ३ ॥ शाग भेरी मृदग वाजगी फाह्या ॥ उचनड राउळा हेमभसे ॥
 ॥ ४ ॥ चापिड मार्जन सुगय धरून ॥ भीमरा चदन वाट पाह ॥ ५ ॥
 रेमा तिळातमा उर्वशी मनीका ॥ यामिनी आणिका येती सेव ॥ ६ ॥
 पलराचे पर्यफा रत्नाचे दीपक ॥ दगोनि धीमुग योज्याती ॥ ७ ॥
 रघुनाई आई ते जाळी उभय ॥ येतें पुढिकास गौन पटलें ॥ ८ ॥
 भक्त भागवत सनळ पाळाल ॥ नि शर्यें त छळ तुमगि ॥ ९ ॥ धन्य
 पत्न्य विभार्ये माहेर ॥ धन्य भीमस्ती वाळुन ॥ १० ॥ मानुस पत्ये
 चाट आत्मार्ये ॥ याचा अगदेय आठ्यार्य ॥ ११ ॥ आवी ॥ पापरी
 भांडनि देवानी ॥ तचि काळी साथी पापसी ॥ माफें गोपिळ विठ्ठ-
 लामी ॥ छगे येतों सगेनी पै तुट्या ॥ ३ ॥ आणीक देत वरदान ॥
 तुमे वशी अयताण ॥ भीम्ये करीन आपग ॥ करीत जन उद्धर
 ॥ ४ ॥ आषासूनि मानुस ॥ छगे स्वस्थ जावें विदागम ॥ उदईक
 होईड विडास ॥ ता सावका ॥ छत्राया ॥ ५ ॥ आवडीच्या सौरसी ॥
 निज फळीच्या मोळेनी ॥ प्रसा मानुसामी ॥ घालून गज्यासी बोल्ल-
 विळें ॥ ६ ॥ पुत्र तुज्यसी हारतें ॥ रत्नमाळा गळा येत ॥ मानुदासा
 नसे विदित ॥ स्वयें जात निनारें ॥ ७ ॥ उरली रात्र कमिल्यावरी ॥
 उप काळी नदी तिरौ ॥ विणा पांडनि लांजावरी ॥ स्थानें करी कोठेन
 ॥ ८ ॥ येरीकडे फांक आगती ॥ करान्या बडवे येती ॥ निर्मल्य
 विसर्जितां माळेपती ॥ गळां न देवती देवाच्या ॥ ९ ॥ देवाचा नव
 रत्न हार ॥ घोरी मेळा हें उत्तर ॥ राजा रेकोनि धितावुर ॥ होऊनि
 सत्य योल्लिख ॥ ११० ॥ समस्त सेवकजनीं आतां ॥ शोध कीजे
 अति सत्वरता ॥ रत्नहार द्यावा सत्यता ॥ तरीच सेवका उपयोगी

॥ ११ ॥ ऐकता निग्रह राजवाणी ॥ सेवक निघाले गवेषणी ॥ नगरीं
 आणि बाह्य स्थानीं ॥ घावले सत्वर सज्जुनी हत्यारें ॥ १२ ॥ तव
 नदीतिरीं भानुदास ॥ हरिमजनीं अति उल्हास ॥ सुखें बैसला साव-
 काश ॥ गळा माळेस पाहिले ॥ १३ ॥ संतोषमानुनी सेवकजन ॥ रत्न-
 माळा घेती हिरोन ॥ चोराचें समूळ लक्षण ॥ केलें निवेदन भूपतीसी
 ॥ १४ ॥ अविवेक बुद्धि राजयासी ॥ काहीं न पुसता शोधासी ॥
 सुळीं घावे चोरासी ॥ या आज्ञेसी बोलिला ॥ १५ ॥ ईश्वरमायेचे
 कैवाड ॥ म्हणोनि बुद्धि जाली जड ॥ जिवीं संपत्तीची चाड ॥ म्हणोनि
 हे द्वाड जल्पला ॥ १६ ॥ सुळीं द्यावया चोर ॥ भानुदासासी धरिती
 हेर ॥ येरु मनीं निर्विकार ॥ शंकां अणुमात्र न करीच ॥ १७ ॥
 सुळीं जवळीं नेऊन त्यासी ॥ म्हणती आठवावे देवासी ॥ ते कोळीं
 अमंगासी ॥ अति उल्हासीं बोलिले ॥ १८ ॥ अमंग ॥ आकाशवरी
 पडों पाहे ॥ ब्रह्मगोळ भंगा जाय ॥ वडवानळ त्रिमुवन खाय ॥ तरि
 मी तुझीच वाट पाहें विठोबा ॥ १ ॥ आणिकाचा न करी पागिला ॥
 नामधारक तुझाची अंकेला ॥ धृ० ॥ सप्तहि सागर समरस होती ॥
 तैं हे विरोनि जाय क्षिती ॥ पंचमहामूर्ते प्रळय पावती ॥ तैं तूंचि सागातीं
 विठोबा ॥ २ ॥ भलतेंसैं जड पडो भारी ॥ परि नाम न साडी न टळे
 निर्धारि ॥ पतिव्रता जेवि प्राणेश्वरी ॥ देवा भानुदास म्हणें निर्धारि गा
 विठोबा ॥ ३ ॥ ओवी ॥ अमंग ऐकता सकळा ॥ पहउव फुटला त्या
 शूळी ॥ देखताचि नवललीळा ॥ केले नृपाळां निवेदन ॥ १९ ॥ ऐकोनि
 दूताची वाणी ॥ राजा आश्चर्य करी मनीं ॥ म्हणे ऐसी अधटित
 करणी ॥ भक्तावाचोनि कोणाची ॥ १२० ॥ चोर नव्हे तो पूर्णभक्त ॥
 आता व्हावे शरणागत ॥ पुसोनि त्याचें मनोगत ॥ पुरवूं आर्त पै त्याचें
 ॥ २१ ॥ उठोनि सत्वर निजगती ॥ अनवाणी घावे नृपती अनुताप-
 युक्त काकुळती ॥ येऊन करीत दंडवत ॥ २२ ॥ कोण कोठील स्वामि-
 राया ॥ कोठोनि आलासी या ठाया ॥ अचाट दाविली हे क्रिया ॥ कोणे

कर्म्या करणें ॥ २३ ॥ मीं तव अपराधी पतित ॥ येवढें आघरलों
 पुरित ॥ दीनदयाळू तुम्ही संत ॥ शरणागत मीं आलों ॥ २४ ॥ भानु-
 दास माझे नाम ॥ पत्नीहून आलों आनग ॥ देवदर्शना भाव घालून ॥
 केल्या हें विन्ह प्रगटलें ॥ २५ ॥ पठरीस न्यावा देव ॥ हा माझा
 पूर्वभाव ॥ थोरथोर महानुभाव ॥ यात्रा सर्व मिळाली ॥ २६ ॥ समस्तीं
 मज आज्ञापून ॥ पाठवावयाचें हेंच कारण ॥ ऐकताचि नृपसिंघाण ॥
 देहातून जाऊं पाहे ॥ २७ ॥ विहळित झालें मन ॥ आकर्षे करी
 रुदन ॥ व्यर्थ श्रम झाले माठन ॥ अति उद्धम पै जाला ॥ २८ ॥
 भानुदासाची ओठांगण ॥ धाडनि करुणा विज्ञापन ॥ झणें इतुकी गोष्टी
 करुनि भिन्न ॥ सर्व रज्य देखून हें ॥ २९ ॥ भानुदास ऐकोनि
 वाणी ॥ म्हणती हे देवाची करणी ॥ कैचें सामर्थ्य कल्पना मनीं ॥
 मजलागुनी न करवे ॥ ३० ॥ जैसें देवाचें मनोगत ॥ तैसीच वर्त
 णुक होत ॥ इतुकें बोलोनि निवात ॥ संय राजा विनविस मागुती ॥ ३१ ॥
 धाडनि ओठांगण ॥ घ्यावें आता देवदर्शन ॥ प्रतापी सन्मानें नेऊन ॥
 मूर्तीचें ध्यान पाहताती ॥ ३२ ॥ म्हाज वदन कलाहीन ॥ जळें वाहती
 ओचन ॥ स्वयें देखोनि दुःखिन्ह ॥ मूर्च्छित जाण पडियेला ॥ ३३ ॥
 म्हणे कटकटा उगटाट ॥ अष्ट झालें पै खोटे ॥ देव रसला हें मोठें ॥
 दुखें फुटे जिह्वार ॥ ३४ ॥ ऐसिये अवस्थे आत ॥ शब्द ऐके अक-
 स्मात ॥ मज ठेविता निग्रह येथ ॥ पावसी अन्तर्य रोकला ॥ ३५ ॥
 मनीं म्हणें येकाळी देव ॥ निजस्थाना जावया स्वयमेव ॥ इतुकें रचितसे
 लावय ॥ फिरले दैव पै माझे ॥ ३६ ॥ निश्चय देखोनी देवाचा ॥ राजा
 बोलतसे वाचा ॥ सोवळ्यानें आणिला साचा ॥ तैसाचि न्यावयाचा
 असे नेम ॥ ३७ ॥ परिसोनि राजयाचें वचन ॥ भानुदास बोलतसे
 खूण ॥ आठवून वाचाग्रण ॥ व्हावें लहान ये काळी ॥ ३८ ॥ आपण
 करुनि ज्ञान ॥ नेसुनि सोंवळें वसन ॥ देवासजिच होऊन ॥ उचळित
 जाण निज फरें ॥ ३९ ॥ तव विती प्रमाण मूर्ती ॥ झाली ते काळी

आकृती ॥ नवल देखतसे नृपती ॥ आश्चर्य चिर्ती चमत्कारला ॥ १४० ॥
 भावें धन्य भानुदास ॥ सकळ पाहती हा विलास ॥ खार्दी वाहून
 देवास ॥ नमून नृपतीस चालिछा ॥ ४१ ॥ कोठें न राहून स्थीर ॥
 अहर्निशी निरंतर ॥ पंथ क्रमून सत्वर ॥ गोपाळपुर पावला ॥ ४२ ॥
 हर्षे निर्मर निजमानस ॥ देखोनिया पंढरीस ॥ लोटागण सावकाश ॥
 घालीत उल्हास हृदयकमळी ॥ ४३ ॥ देव लाधवी विचित्र ॥ कैसे
 केलें चरित्र ॥ भानुदास भक्त पवित्र ॥ येत सत्वर पंढरीचे ॥ ४४ ॥
 प्रसन्न वदन पाहून त्यासी ॥ अति उल्हास सर्वत्रासी ॥ ज्ञानेश्वरादि
 महंतासी ॥ लोटागणेशी वंदिले ॥ ४५ ॥ जालिया वृत्तातांचे कथन ॥
 समस्त संतासी देखून ॥ केले तेणें धन्य धन्य ॥ वंदोनि आलिगन
 दिधलें ॥ ४६ ॥ जयजयकाराची ध्वनी ॥ नाद न माये गगनी ॥
 मंगळवार्धे मिखुनी ॥ विठ्ठल स्वस्थानीं स्थापिला ॥ ४७ ॥ तोचि हा
 पंढरिनाथ ॥ अद्यापि उभा असे समर्थ ॥ स्वामीचा प्रपितामह येथ ॥
 स्वकर्णें स्थापित देवासी ॥ ४८ ॥ हा इतिहास पुरातन ॥ श्रीनाथासी
 निवेदुन ॥ समस्ती वंदुनी चरण ॥ वानिता महिमान निजमुखें ॥ ४९ ॥
 आता चतुर्दशीचे कीर्तन ॥ श्रीवदनीचे निरोपण ॥ श्रवणें करावे पावन ॥
 आज्ञा वचन देवाचे ॥ १५० ॥ येथुनी चतुर्दशीचे दिवशी ॥ कथा
 समर्याची या नेमास ॥ पाडुरंगाचा विलास ॥ मान्य सर्वास पै जाला
 ॥ ५१ ॥ नाथें आलिगुनी समस्ता ॥ ह्मणे धन्य धन्य तुमची आस्था ॥
 या दिवसाचिया वृत्ताता ॥ साकल्य आचरिता ऐकविलें ॥ ५२ ॥ प्रसंगें
 आमुच्या पूर्वजाचें ॥ वर्तमान होतें साचें ॥ ऐकवून प्रेम त्याचें ॥
 केलें मनाचे समाधान ॥ ५३ ॥

Appendix IV

परिशिष्ट ४

भानुदास भक्तलीलामृत

अध्याय २८

तव केजणी प्रश्न करिती त्यांस ॥ मुमचा पूर्वज भानुदास ॥ त्यांचे
चरित्र अति सुरस ॥ गावानी आझास ऐकवा ॥ ७४ ॥ ऐसा
ओतयांचा प्रश्न ऐकोनी ॥ श्रानाय सतोपळे मनी ॥ झणती हेंचि
होतें आमुचे मनी ॥ स्यावरी स्वामीनी आझापिलें ॥ ७५ ॥ रामराजा
विधानगरी ॥ परिवारेसी राज्यकरी ॥ तो एके दिवसी फरोनि स्वारी ॥
क्षेत्र पढरी पावला ॥ ७६ ॥ श्रीपादुरगभूति पाहानि सुदर ॥ चिची
आवड बैसली फार ॥ झणे आपुलें गाय विधानगर ॥ रुमिमणीवर
तेयें न्याया ॥ ७७ ॥ ऐसी कल्पना आणोनि मानसी ॥ सात दिवस
बैसले उपवासी ॥ तव स्वामी येऊनि स्तुर्पाकेशी ॥ आझा तयासी
करिते ॥ ७८ ॥ आझी पुढळांकाची भाकि विशेष ॥ देखोनि पढरीस
केळा वास ॥ भाकवचन देऊनि त्यास ॥ भाविकजनांस भेटतसों ॥ ७९ ॥
ये स्थळी चित्त रमतसे ॥ ऐसी विश्रान्ति कोठें नसे ॥ क्षीरसागरी
आमुचा वास ॥ धेकुळी दिसे उणेची ॥ ८० ॥ येथें भाविक मक्त
प्रेमळ ॥ पात्रेसि येती सर्वकाळ ॥ त्यांच्या सगतीनें मी धननीळ ॥
सांडोनि तळमळ राहिलों ॥ ८१ ॥ ऐसें असतां रामराया ॥ तुवां
निग्रह मांडिला बायां ॥ आतां विधानगरासि न्यावया ॥ सांगतों
उपाया त्याकरीं ॥ ८२ ॥ शुधिभूत सोंवळे होऊन ॥ माझणी
उचळारें मजळायुन ॥ मार्गावरी खालीं न ठेवणें ॥ तरीच येईन
सा ठायी ॥ ८३ ॥ ऐसें स्वप्न देखतां रातीं ॥ राजा परम हर्षळा

चिर्ती ॥ मग प्रधानासि पुसे एकांती ॥ आतां युक्ति कोणती करूं
 साग ॥ ८४ ॥ मंत्री देतसे प्रतिउत्तर ॥ आपुले देशींचे द्विजवर ॥
 तथासि दक्षिणा देऊनि फार ॥ मार्गावर आणवे ॥ ८५ ॥ हातोहातीं
 उचलोनि मूर्ती ॥ नगरासि आणूं सत्वरगती ॥ ऐसी ऐकोनि वच-
 नोक्ती ॥ चिर्ती भूपती संतोषला ॥ ८६ ॥ गावोगावींचे द्विजवर ॥
 तथासि लेहूनि विनीतपत्र ॥ ब्राह्मणसमुदाय वाटेवर ॥ आणवी सत्वर
 नृप तेव्हां ॥ ८७ ॥ उदकअन्नाची ठायींठाथीं ॥ स्वस्थता केली ते
 समयीं ॥ देवकार्य ह्मणोनि पाहीं ॥ संतोष जीवीं ब्राह्मणां ॥ ८८ ॥
 मग देवासि घालोनि नमस्कार ॥ प्रार्थना करितसे नृपवर ॥ आतां
 कृपा करोनि मजवर ॥ चला सत्वर पांडुरंगा ॥ ८९ ॥ ऐसें विनवो-
 निया नृपती ॥ मूर्ति चालविली हातोहातीं ॥ बडवे पुजारी तळमळती ॥
 परी नायके भूपती तथाचें ॥ ९० ॥ सत्ताधारी तो भूपाळ ॥
 कोणाचेही न चले बळ ॥ नरनारी पाहती सकळ ॥ भरले डोळे
 अश्रुपातें ॥ ९१ ॥ मूर्ति काढितांचि नृपवर ॥ वोस दिसतसे पंढरपुर ॥
 जैसे प्राणावाचूनि शरीर ॥ तैसा विचार तो झाला ॥ ९२ ॥ असो
 इकडे रामराय भूपती ॥ मूर्ति चालवीत हातोहातीं ॥ परम उल्लास
 मानोनि चिर्ती ॥ नगराप्रती तो आला ॥ ९३ ॥ मेळवूनिया वैष्णव
 वीर ॥ कीर्तन करीतसे नृपवर ॥ दिड्या पताकांचे भार ॥ मंगळ
 तुरे लाविले ॥ ९४ ॥ पूजा अभिषेक करोनि प्रीती ॥ सिंहामनीं
 स्थापीत पांडुरंग मूर्ती ॥ महा उत्सव करीत भूपती ॥ आनंद चिर्ती
 न समाये ॥ ९५ ॥ वखें भूषणें देऊनि फार ॥ राये गौरविले वैष्णव
 वीर ॥ द्रव्य दक्षिणा वाटोनि थोर ॥ सुखी द्विजवर ते केले ॥ ९६ ॥
 रत्नजडित अळंकार ॥ अमूल्य वस्त्रे मुक्ताहार ॥ लेवोनि पूजिला
 रुक्मिणीवर ॥ हर्षे अंतर कोदले ॥ ९७ ॥ मंदिरीं निद्रिस्त होता
 नृपती ॥ तंव स्वर्भी सागत पांडुरंगमूर्ती ॥ त्वा ये स्थळीं आणिलें मज-
 प्रती ॥ तरी सागतों रीती ते ऐका ॥ ९८ ॥ विचारूनिया न्यायनीत ॥

धर्मराज्य कर्तव्ये निश्चित ॥ तुझा अन्याय होता किंचित ॥ मग मी येथ
 न राहें ॥ ९९ ॥ प्रेमळ मक्त आवडती मजसी ॥ आणि त्वां निरपराधें
 छळिलें त्यांसी ॥ तरी मी जाईन पंढरीसी ॥ पूर्व स्वळासी आपुल्या
 ॥ १०० ॥ ऐसा दृष्टात पंढरीनार्ये ॥ रात्रीं दाखविळा असे त्यातें ॥
 राजा होऊनि म्ममीत ॥ असे सावचित्त सर्वदा ॥ १ ॥ पुजारी पेंकनि
 निजभ्रीती ॥ प्रात काळी अर्चन करिती ॥ स्नान करोनि येतसे भूपती ॥
 पूजा आगती पाहातसे ॥ २ ॥ देवायरी अमूल्य अळंकार ॥ वास्तव
 तत्काराचें मय फार ॥ कवाडोसि कुळुपें अष्टही प्रहर ॥ होय सायकाळ
 तोंवरी ॥ ३ ॥ राजा देउळी असल्यावीण ॥ नगरवासी अवघे जण ॥
 कोणासि न होय दर्शन ॥ केळें सरक्षण या रीती ॥ ४ ॥ पोढशोपचारें
 करोनि जाण ॥ राजा करितसे नित्य पूजन ॥ धृतपाचित पकारें ॥
 त्रिकाळ अर्पण होतसे ॥ ५ ॥ भोंवते कापूरदीपक ॥ सवदा जळती
 साम्यक ॥ पुर्वे कत्तूरी सुवासिक ॥ उपचार अनेक वोळगती ॥ ६ ॥
 परी पंढरीच्या विभोगावर्णे ॥ चैन न पडे देवाकार्णे ॥ म्हणे प्राप्त
 जाहले वदिखाने ॥ कवीं सुटेन येथोनिया ॥ ७ ॥ असो इकडे आपाढ
 मार्सी ॥ यात्रा मिळाळी पंढरीसी ॥ संत महत्त सिद्ध ऋषी ॥ चिता
 मानसीं करिताती ॥ ८ ॥ निघडे वैगव यारकरी निश्चित ॥ तितुके
 मात्र आळे तेथ ॥ इतर प्रापचीक लोक समस्त ॥ म्हणसी पंढरीनाथ दूर
 गेला ॥ ९ ॥ ऐसैं समजोनि ते अवसरी ॥ राहती आपुल्या घरी ॥
 सत महत्त यांनीं साजिरी ॥ केळी पंढरी तेधवा ॥ ११० ॥ जेवीं
 पृथ्वीवरी मेघ वर्षता ॥ आढ मोहळाच्या मासती सरिता ॥ उग्याकाळ
 येताधि तत्पता ॥ बुद्ध आतौता न थारे ॥ ११ ॥ घणघापी टिकतां
 साचार ॥ तेषि जाणावे अमूल्य हिरे ॥ इतर गाराचा होतसे चूर ॥
 परीक्षक नर जाणती ॥ १२ ॥ तावोनि काढितां सोजवळ दिसे ॥
 पालागीं फांचन म्हणार्ये त्यास ॥ पितळेसि फाळिमा चढतसे ॥ परीक्षा
 असे हे त्याची ॥ १३ ॥ कां मोहयांसि गुंडाळूनि सूत ॥ टाकूनि

पाहिजे अग्नी आत ॥ तंतू न जळे तरी निश्चित ॥ विष उतरत त्याचेनी
 ॥ १४ ॥ तेवी विषम काळ जाहलिया प्राप्त ॥ त्रितापाचे नाना आवर्त
 ॥ ज्याचा निश्चय न ढळेचि सत्य ॥ तरी तोचि संत म्हणावा ॥ १५ ॥
 महा संकटी न ढळेचि भेमा ॥ निग्रहे चालवीत आपुल्या नेमा ॥ तो
 भक्त आवळे पुरुषोत्तमा ॥ जैसा जीवात्मा या रीती ॥ १६ ॥ असोत
 हीं भाषणे बहुत ॥ दृष्टात देणे कवीचें मत ॥ रामराये नेता पंढरीनाथ ॥
 तो पातले संत वारकरी ॥ १७ ॥ सिंहासनीं नसता रुक्मिणीवर ॥
 वोस दिसतसे पंढरपुर ॥ जैसे प्राणावाचूनि शरीर ॥ खुंटे व्यापार
 इंद्रियाचा ॥ १८ ॥ नृपावाचूनि सैन्य संपत्ती ॥ का चंद्रावाचूनि जैसी
 राती ॥ ईश्वरकृपेने निश्चिती ॥ कवित्वस्फूर्ती जेवि होय ॥ १९ ॥
 ना तरी धरधन्यावाचूनि धर ॥ तैसें दिसे पंढरपुर ॥ चिता करिती
 निरंतर ॥ परी उपाय अणुमात्र सुचेना ॥ २० ॥ तंव निवृत्ति ज्ञानदेव
 सोपान ॥ नामा सावता वैष्णव जाण ॥ मुक्ताबाई गुणनिधान ॥
 यात्रेसि संपूर्ण हे आले ॥ २१ ॥ कबीर आणि रोहिदास पाहीं ॥
 गोरकुंमार गोणाबायी ॥ जनी दासी नामया पाहीं ॥ आणि राजायी
 भक्तराज ॥ २२ ॥ इतुकी मंडळी ते अवसरी ॥ बैसली असे गरुडपारी ॥
 नामदेव तेथे कीर्तन करी ॥ तों भानुदास सत्वरि पातले ॥ २३ ॥
 खाद्यावरी घेतला ब्रह्मविणा ॥ आलापे गीत गातसे नाना ॥ हृदयीं चितोनि
 रुक्मिणीरमणा ॥ नामस्मरणा करीतसे ॥ २४ ॥ ऐशा स्थितीनें ते
 अवसरी ॥ भानुदास पातले गरुडपारी ॥ संत महंता भेटोनि सत्वरि ॥
 मग नमस्कार करिती सद्भावे ॥ २५ ॥ विद्यानगरासि रुक्मिणीवर ॥
 नेला म्हणवोनि वैष्णव वीर ॥ अवघेचि होऊनि चितातुर ॥ करिती
 विचार एकमेका ॥ २६ ॥ रामरायाचा देखोनि भाव ॥ पंढरीहून गेले
 देवाधिदेव ॥ आपण इतुके भक्त वैष्णव ॥ तरी जावोनि केशव आणावा
 ॥ २७ ॥ ज्ञानराज बोलता ऐसें ॥ कोणीच उत्तर न देती त्यास ॥
 म्हणती ईश्वर इच्छेस ॥ उपाय नसे आपुला ॥ २८ ॥ एक बोलती

अद्वैत भाव ॥ आपुलेच देही असे देव ॥ चराचरी माला असे सर्व ॥
 पाजवीण ठाव रिता नाही ॥ २९ ॥ एक म्हणती जातांचि तथे ॥
 नृपवर कोपेल आम्हाते ॥ फोडूनि ठेवील बदिनान्यांत ॥ मग पैसी
 मात करावी ॥ ३० ॥ हेंचि कार्य नव्हे आमुधेने ॥ ऐसे अघोर
 बोलती वचन ॥ तों मानुस साष्टांग नमन ॥ सताकारणें करीतसे
 ॥ ३१ ॥ जरी आज्ञा घाल मग आतां ॥ तरी सत्य आणितों
 पदरीनाथ ॥ तुम्ही सांडुनि सफळ चिंता ॥ या स्थळीं तत्पता आसिजे
 ॥ ३२ ॥ ऐसे बोलोनि स्यास ॥ तेथोनि निघे मानुस ॥ जेथीं
 मास्ती जातां सीतापुदीस ॥ तेसा उल्हस पाटला ॥ ३३ ॥ ह्मी
 चितोनि पाहुणामूर्ती ॥ मुखीं गातसे नामकीर्ती ॥ स्मरण करितां दिवस
 राती ॥ सप्रेम विनांती सर्वदा ॥ ३४ ॥ देवासि घेऊनि घेईन पत्युफे ॥
 म्हणोनि चिर्ती पाटला हरिष ॥ विदेह स्थिति जाहली देख ॥ साहान-
 भूख विसरला ॥ ३५ ॥ अयाचित वृत्ती कल्पन ॥ कोणीं अयत्मात
 दीवळ अन्न ॥ स्वसंतापें भयून ॥ पुढती गमन करितसे ॥ ३६ ॥
 ऐशा रीतीं क्रमितां पथ ॥ विद्यानगरासि मानुस येत ॥ ये स्थळीं
 आणिला पदरीनाथ ॥ ऐसे पुसत लोकांसी ॥ ३७ ॥ रायाच्या भयें
 करोनि जाण ॥ कोणीच न बोली वचन ॥ तों एक सत्पुण्य भेटला
 ब्राह्मण ॥ तो साफल्य निवेदन करितसे ॥ ३८ ॥ म्हणे रामरायें आणुनि
 पाहुणामूर्ती ॥ देठळीं स्थापिली असे निश्चिती ॥ परी दर्शन नव्हेचि फोणा-
 प्रती ॥ कुलुपें घालिती सर्वदा ॥ ३९ ॥ मग मानुस विचारी मनांत ॥
 आपणासि पाहिजे एकांत ॥ तरी शेजाराती झालिया निश्चित ॥ जायें
 त्वरित त्या ठाया ॥ ४० ॥ तये दिवसीं रात्रीं निश्चित ॥ राउळसि
 आला नृपनाथ ॥ शेजाराती करोनि त्वरित ॥ मग स्वस्थानासि जात
 आपल्या ॥ ४१ ॥ पुजारी असती वाहेर ॥ तेही न्हिदें व्यापिले
 फार ॥ तेथें मानुस बैज्या वीर ॥ द्रापसभोर येत तेव्हां ॥ ४२ ॥
 एकांत एक चार दारें ॥ सिधुव्यास कुलुपें असती घोर ॥ तों माव केळी

रुक्मिणीवरें ॥ गळोणि सत्वर पडिलीं तीं ॥ ४३ ॥ कपाटें मोकळीं
 सर्वही ॥ भानुदासासि आनंद वाटला जीवीं ॥ म्हणे मनोरथ पुरले ये
 समर्थी ॥ मग आत लवलाहीं प्रवेशला ॥ ४४ ॥ तों ठाणठकारें
 जगजेठी ॥ समपद जोडिले विटे नेहटी ॥ दोन्ही कर ठेवूनि कटीं ॥
 नासार्थी दृष्टी धरिलेली ॥ ४५ ॥ साजिरे मुख देखताचि नयनीं ॥
 भानुदासासि उल्लास मनीं ॥ मग वात्स्यात्कारें राग धरोनी ॥ देवासि
 ते क्षणीं भाडतसे ॥ ४६ ॥ म्हणे रुक्मिणीपति पंढरीराया ॥ पार्थी
 विरूढ बाधिले कासया ॥ तुझी बोलण्यासारखी नसेचि क्रिया ॥ माझिया
 प्रत्यया हे आले ॥ ४७ ॥ तुवा पुंडलीकासि दीधला वर ॥ कीं तेथे
 असावे निरंतर ॥ करावा जडमूढ उद्धार ॥ तो आठव अणुमात्र तुज
 नार्ही ॥ ४८ ॥ राजमंदिरीं एकात ॥ वरा पाहोनि वैसलासि येथ ॥
 वस्त्रे अळंकार ल्यालासि बहुत ॥ नैवेद्यासि मिळत पकात्रे ॥ ४९ ॥
 यास्तव सुरवाडे राहिलासि हरी ॥ आमुचा विसर पडिला अतरां ॥
 मग स्वमुखें अभंग केला सत्तरी ॥ तो सादर चतुरीं परिसावा
 ॥ १५० ॥ अभंग ॥ चंद्रभागेतीरी उमा विटेवरी ॥ विठो राज्या करी
 पंढरीये ॥ १ ॥ ऋद्धिसिद्धि वोळंगती परिवार ॥ न लाहाती अवसर
 ब्रह्मादिका ॥ २ ॥ साडुनी इतुके येथें बीजे केले ॥ कवणे चाळविले
 कानडीया ॥ ३ ॥ शंख भेरी मृदंग वाजतीकाहळा ॥ उपवड राजळा
 होत असे ॥ ४ ॥ चापेल मार्जन सुगंध चर्चन ॥ भिवरा चंदन पाट
 वाहे ॥ ५ ॥ रंभा तिळोत्तमा उर्वशी मेनीका ॥ कामिनी अनेका येती
 सवे ॥ ६ ॥ कनकाचे पर्येळीं रत्नाचे दीपक ॥ सुंदर श्रीमुख
 वोवाळीती ॥ ७ ॥ रखुमाई आई ते जाहली उदास ॥ पुंडलीका कैसे
 पडिले मौन ॥ ८ ॥ भक्त भागवत सकळ पाखसले ॥ निःशब्दचि
 ठेले तुजवीण ॥ ९ ॥ धन्य पंढरपुर विश्वाचें मोहेर ॥ धन्य भीमातीर
 वाळुवंट ॥ १० ॥ भानुदास म्हणे चाले आम्हासवे ॥ वाचांरुण देवें
 आठवावे ॥ ११ ॥ ओवी ॥ ऐसी करुणा वदोनिया ॥ भानुदास

लागतसे पाया ॥ म्हणे काणें आळविलासि देवराया ॥ सांग लवलास्या ये
 समर्प्या ॥ ९१ ॥ ऐसी करुणा ऐकोनि फानी ॥ सद्गदित जाहले
 चक्रपाणी ॥ मानुससासि आळिगुनी ॥ स्तब्धमुवनी घरियेले ॥ ९२ ॥
 मग काय बोलती पंदरीनाथ ॥ मी बदिखान्यात पडिलो येथ ॥
 तुम्हीही निष्ठुर कल्पनि चिच ॥ आमुची परत न केली ॥ ९३ ॥
 मजला टाकोनि प्रेमळ भक्ता ॥ सर्वथा जाऊं नको आसा ॥ तुम्हांवाचोनि
 मज वत्सतां ॥ क्षणही निस्ता न कठे ॥ ९४ ॥ ऐसें म्हणोनि
 फण्यामूर्ती ॥ मानुससासि प्रसाद देती ॥ तुज्जसी मुक्तांचा हार
 नियुती ॥ गळां घालिती तपाचे ॥ ९५ ॥ म्हणे उ ईफ येऊनि
 सत्वर ॥ मज नेयी आपुल्याबरोबर ॥ ऐसें सांगतां रुक्मिणीवर ॥ हर्ष
 घोर वाटला ॥ ९६ ॥ पुन्यमाळेच्याबरोबर ॥ आला नवरत्नांचाहार ॥
 मानुस नेणती साचार ॥ आले सत्वर वाहेरी ॥ ९७ ॥ मागुती
 लावती जगजीवन ॥ कलाबुल्लुपासि केलें यघन ॥ प्राप्त काळ होतांवि-
 त्यरेनें ॥ नृपनंदन पातला ॥ ९८ ॥ कांकडभारती करिता साचार ॥
 तों कठीं न दिसे नयजहार ॥ म्हणती येथे कोण आला चोर ॥ कोपे
 नृपनर पुजाऱ्यासी ॥ ९९ ॥ तत्केर पाहावपासि साचार ॥ अष्टदिरा
 धावले हेर ॥ तों मानुस वैग्य वीर ॥ त्याणीं सत्वर
 देखिला ॥ १०० ॥ गंगातीरीं करोनि ज्ञान ॥ फरीत बेसला विद्व-
 स्मरण ॥ फोंटीं झळकती दिव्यरत्नें ॥ सेवकजन देखती ॥ १०१ ॥ त्याणीं
 धरोनि वैग्य वीर ॥ रायापासीं आणिला सत्वर ॥ म्हणती धरोनि
 आणिला चोर ॥ जाहार दाखविला ॥ १०२ ॥ चिर्सी क्षोमला नृपवर ॥
 सक्रोध बोलू तयामि उत्तर ॥ धरोनि आणिला आहे सत्वर ॥ तरी
 सुळावर त्यासि घाळा ॥ १०३ ॥ विवेक नीत न विचारून ॥ सेवकासि
 आज्ञा केली त्याणें ॥ होणार भविष्य सर्वथा नणें ॥ मायाभ्रातीनें
 वेष्टिला ॥ १०४ ॥ असो मानुस वैग्य वीर ॥ त्यासि दड केला
 फार ॥ सूळ देऊनि खाजावर ॥ मायां सेंदुर घातला ॥ १०५ ॥

भानुदास प्रेम चित्ती हृदयीं चितिली पांडुरंगमूर्ती ॥ म्हणे देवाधिदेवा
 रुक्मिणीपती ॥ उत्तम युक्ती त्वा केली ॥ ६६ ॥ तुज न्यावयासि
 आलों साचार ॥ यास्तव गळा वातला हार ॥ आता देववितोसि
 सुळांवर ॥ माया अणुमात्र ॥ तुज नाहीं ॥ ६७ ॥ आता जैस
 चित्ती असेल जाण ॥ तैसेचि देहासि येईल मरण ॥ परी सर्वथा न सोडी
 तुजें स्मरण ॥ मग स्वमुखें वचन बोलिले ॥ ६८ ॥ अमंग ॥ आकाश
 फडकडोनिया पाहे ॥ कीं ब्रह्मगोळ भंगला जाय ॥ वडवानळ त्रिमुवन खाय ॥
 तें तुझी वाट पाहे विठोबा ॥ १ ॥ सप्तही समुद्र समरस होती ॥ लय पावेल
 हे क्षिती ॥ पंचमूर्ते प्रलय पावती ॥ तें तूं माझा सांगाती विठोबा ॥ २ ॥
 भलतैसें पडो भारी ॥ नामा न टळों निर्धारी ॥ पतिव्रता प्राणेश्वरी ॥ भानुदास
 म्हणे अवधारी विठोबा ॥ ३ ॥ ओव्या ॥ ऐसा निश्चय करोनि तेथे ॥ कंठ जाहला
 सद्गदित ॥ तों त्यासि पावले पंढरीनाथ ॥ तें ऐका निजभक्त भाविक हो ॥
 १६९ ॥ सूळ रोविला होता जेथ ॥ त्यासि पल्लव शाखा फुटल्या वहुत ॥
 पुष्पीं फळीं सुशोभित ॥ आश्चर्य वाटत सकळासी ॥ १७० ॥ सूळ वृक्ष
 झाला म्हणवून ॥ रायासि सांगती सेवकजन ॥ ऐसे ऐकताचि वचन ॥
 नृपनंदन दचकला ॥ ७१ ॥ राजा अनुताप धरोनिया ॥ सत्वर चालिला
 पाहावया ॥ तों भानुदास नेत्र झाकोनिया ॥ पंढरीराया आठवित
 ॥ ७२ ॥ ऐसे देखोनि नृपवर ॥ घालीत साध्याग नमस्कार ॥ म्हणे
 तूं निघडा वैष्णव वीर ॥ मी नेणेचि पामर मूढमती ॥ ७३ ॥ भानुदास
 पाहे उघडोनि नेत्र ॥ तो सूळाचा वृक्ष जाहला थोर ॥ म्हणे मज
 पावला रुक्मिणीवर ॥ अघटित विचार हा झाला ॥ ७४ ॥ भानुदासासि
 धरोनि हातीं ॥ राउळसि घेऊनि येत भूपती ॥ तों म्लानमुख पांडुरंग-
 मूर्ती ॥ अश्रु वाहती नेत्रातुनी ॥ ७५ ॥ ऐसे देखोनि नृपवर ॥
 घातला साध्याग नमस्कार ॥ हात जोडोनि देवासमोर ॥ मधुरोत्तर विन-
 वीतसे ॥ ७६ ॥ म्हणे मी अपराधी नाना ॥ तुझ्या भक्ताची केली
 छळणा ॥ रामरायाची ऐकूनि कर्णों ॥ पंढरीराणा काय वदे ॥ ७७ ॥

आता मासेल्य आळ्युनि अंतर्ग ॥ मुणें गदावें आपुडे नगर्ग ॥ भाग्यी
 मानुदासाच्या यरोयरी ॥ जातो पगर्ग पादायपा ॥ ७८ ॥ पावरी
 आग्रह करिसील जर ॥ तरी अनर्थ येयें होईल थार ॥ ऐसें परता
 शार्ङ्गधर ॥ निवोत नृनगर राहिला ॥ ७९ ॥ मानुस म्हणे रक्षिणी
 कांता ॥ फैला उपाय फलाया आतां ॥ मासी तों नाहीं राखता ॥ मी
 मेळ्वेनि बहुतों तुज नऊ ॥ १८० ॥ ऐसी ऐहनि यचनाकी ॥ लाव्य
 फति रक्षिणीपती ॥ सत्काळ लहान जाहली मूर्ती ॥ विस्ति चिती
 नृपनाथ ॥ ८१ ॥ मानुस सतो पावनि म्ना ॥ सवळीत पात
 पत्नीगंगा ॥ जय धीविट्ठ बोझानि यचन ॥ रक्षिणीगंगा उचटिछे
 ॥ ८२ ॥ सवळीआडानि जगबटी ॥ मानुसासो वाळ धुनगोटी ॥
 आज परमानंद भरिलीचुटी ॥ होनीळ मेनी संताच्या ॥ ८३ ॥
 ऐशा रीतीं क्रिया पथ ॥ मानुस आळे पत्नीस स्वरित ॥ पत्नीर्थी
 येगाव मक्त ॥ उतरे धानार्थ ते ममर्था ॥ ८४ ॥ धात्रे धुयानि ते
 वेळीं ॥ वाटू घाटीन सरावर पाळीं ॥ सवळीत हात पननाळी ॥
 ते थोर तत्काळीं वाळ ॥ ८५ ॥ पगीळ पूर मस्ततायरी ॥ रात्रीचें
 पायीं जाहळें चुटी ॥ मानुस विस्ति अतरी ॥ मग रक्षिणीवर काय
 म्हणे ॥ ८६ ॥ सव महत गरूपारी ॥ वाट पादाती निरंतरी ॥
 तयां जाऊनि सांग सत्यरी ॥ यतीउ सामोरी मज आतां ॥ ८७ ॥
 ऐसें सांगतां जगजीवन ॥ मानुस संताच्या मनें ॥ गरूपारी सत्यर
 येऊन ॥ हस्त्यवदन धोलत ॥ ८८ ॥ पत्नीर्थ विठ्ठलमूर्ती ॥ घेऊनि
 आलों मी निश्चिती ॥ ऐसी ऐकतांयि यचनोकी ॥ उज्ज्वात चितीं
 सवळीच्या ॥ ८९ ॥ शिषिका घेऊनि सत्यर ॥ सवळ पाडिले
 सामोरे ॥ दिव्यापताकाचे भार ॥ मगळ सुरे वाजती ॥ १९० ॥
 येगाव करिती हरिकोचन ॥ गाती नाचती प्रीतीकरून ॥ क्षेत्रवासी
 सवळ जन ॥ थोर लहान चालिले ॥ १९१ ॥ म्हणती मानुदासाचा
 उपकार ॥ आम्ही फेडावा कोठ्वर ॥ घन्य हा निघडा येगाववीर ॥

સારંગધર આળિલા ॥ ૯૨ ॥ સકલ મંડલીસહિત નિશ્ચિતી ॥ પદ્મતીર્થી
 ચાલત ચેતી ॥ દૃષ્ટીસિ દેખૂનિ પાઙ્ગમૂર્તી ॥ સપ્રેમ ધાલિતી ઢંડવત
 ॥ ૯૩ ॥ માનુદાસાને લાવૂનિ હાત ॥ શિવિકેત ઘાતલા પંઢરીનાથ ॥
 જયજયકારે ગર્જતી ભક્ત ॥ બુકા ઉઘલિત નિજહંસ્તે ॥ ૯૪ ॥
 એસા મિરવતે રુક્મિણીપતી ॥ ચંદ્રમાગેસિ તેજ્ઞા આળિતી ॥ સ્નાન ધાલોનિ
 સત્વરગતી ॥ દેઝળાપ્રતી મગ ચેત ॥ ૯૫ ॥ સુદિન મુહૂર્ત તયે દિર્ની ॥
 મૂર્તિ સ્થાપિલી સિંહાસની ॥ તંવ માનુદાસાસિ કૈવલ્યદાની ॥ વરદ
 વાળી બોલત ॥ ૯૬ ॥ ન ફિટેચિ તુઝા ઉપકાર ॥ દૃષ્ટીસિ ઢાવિલે
 પંઢરપુર ॥ મી તુઝે વંશી અવતાર ॥ ધેઈન સાચાર નિશ્ચિતી ॥ ૯૭ ॥
 એસે વડતા જગદુદ્ધાર ॥ ભક્ત ગર્જતી જયજયકાર ॥ ક્ષેત્રવાસી નારીનર ॥
 આનંદ ધોર ત્યાસિ જાહલા ॥ ૯૮ ॥ અવર્ષણી પડલા જૈસા ધન ॥
 કા શરીરાત આલા મરળી પ્રાણ ॥ તૈસા ઉત્સવ માનોનિ મને ॥ લોક
 સંતર્પણ કરિતી ॥ ૯૯ ॥ આપુલાલ્યા મતે નરનારી ॥ સાકરા વાટિતી
 ધરોવરી ॥ વૈષ્ણવ ચેઝનિ મરહપારી ॥ કીર્તનગજરી હુહુતી ॥ ૨૦૦ ॥
 યાપરી માનુદાસ આલ્યાન ॥ ગાતસે એકા જનાર્દન ॥ સંત મહંત
 એકોનિ કીર્તન ॥ તટસ્ય હોઝન રાહિલે ॥ ૧ ॥ આપલા પૂર્વજ માનુદાસ ॥
 ત્યાચે ચરિત્ર ગાયિલે સુરસ ॥ નાદબ્રહ્મચિ આલે મુસે ॥ કીર્તની
 ઘોષ કરિતાતી ॥ ૨ ॥ મગ ડજળોનિ મંગલ આરતી ॥ વોવાળિલા
 શ્રીરુક્મિણીપતી ॥ તેયે દાસાનુદાસ મહીપતી ॥ શિરપતી વાટિતસે
 ॥ ૩ ॥ સ્વસ્તિ શ્રીમત્કલીલામૃત ગ્રંથ ॥ શ્રવણેચિ પુરતી મનોરથ ॥
 પ્રેમલ પરિસોત માવિક ભક્ત ॥ અષ્ટાદશાધ્યાય રસાલ હા ॥ ૨૦૪ ॥
 અધ્યાય ૧૮, અમંગ ૨, ઓવ્યા ૨૦૪.

Appendix V

परिशिष्ट ५

शिरगावकर भीमस्वामीकृत भानुदासचरित्र

॥ श्रीराम ॥ भानुदास स्वामी सत्तामाजी श्रेष्ठ । प्रपचाचे कष्ट
दूर जया ॥ १ ॥ कापड आणाया गळें सग्यासवें । अस्तुतचि दवें
फेळें तेंयें ॥ २ ॥ छेप भरोनीया यता मार्गावरी । पाळें दिन्ही बरी
गांवापासी ॥ ३ ॥ यांचें पाळ मय्यें होतें हे गांवात । कीर्तनासी
जात ऐकावया ॥ ४ ॥ सर्पानीं यजीळें परी न राहीळे । स्मरणी
रगळे देवानीचे ॥ ५ ॥ रित्या पैयामय्यें दीड पाळें यांची । टाकतां
तयांची बुद्धि ऐसी ॥ ६ ॥ बैठ सारे रानी दिख हांफानी । रवळ
तया मनीं भावना हे ॥ ७ ॥ चोर आले घाडी मोठी अकस्मात ।
छुटोनीया नेस सर्व यांचें ॥ ८ ॥ भानुदास आले कीर्तन ऐकोनी ।
पाहाती नयनीं जाहाळें तें ॥ ९ ॥ माझे सर्व देवा केलेसी जतन ।
परी सर्गी जाण माझे की हे ॥ १० ॥ तेन्हा पांडुरंगे चोर अध फेळे ।
प्रात काळीं आले घेवोनीया ॥ ११ ॥ ज्याचें त्यासी दिन्हें आनंद
जाहाळा । बाटीळें दिजाळा आपुळें जें ॥ १२ ॥ सोबोनीया येवसाव
विणा हाती । मजनीं रगती अहिर्निशी ॥ १३ ॥ सताचें चरित्र गातां
आणि ऐकतां । होय सार्थकता मीम छणे ॥ १४ ॥

॥ श्रीराम ॥ घरी आले बहु दरिद्रें पिडीळें । कांता तेन्हा बोले
दांनरूपें ॥ १ ॥ प्रात काळीं गंगास्नान फरोनीया । गीतापाठी तया
प्रीति फार ॥ २ ॥ योगछेम त्यांचा पाहातो मी ऐसें । अनन्य विचारें
नजती जे ॥ ३ ॥ लोक पाहोनीया विस्मित जाहाळे । हारताळें
ठावीळें तयालागीं ॥ ४ ॥ देव घरी आले माळ घेवोनीया । कांता

पुसे तथा कोण तुझी ॥ ५ ॥ कृष्णाजीपंत हें नाम सांगितलें । द्र०यें
 अन्न केलें तृप्त तये ॥ ६ ॥ जन्मवरी खातां न सरेचि ऐसें । देवोनी
 विश्वासें बोलीयले ॥ ७ ॥ तुमच्या अतारासी निरोप सांगावा । ६६
 धरुनी जीवामार्जी ऐका ॥ ८ ॥ आमुचे दाढीं त्यांनीं लाविली हाताळ ।
 पुसोनी तात्काळ टाका सांग ॥ ९ ॥ इतुके सांगोनीया गेले तों हे
 आले । घरीं जों पाहीलें अद्भुतचि ॥ १० ॥ पुसता कातेसी सागे
 वर्तमान । नेत्रां वाहाती जाण अश्रुधारा ॥ ११ ॥ तात्काळ हाताळ
 पुसोन टाकिली । भक्तासी सांभाळी हेचि सत्य ॥ १२ ॥ कातेसी
 म्हणती सर्वस्वाचें दान । करावेंसें जाण वाटताहे ॥ १३ ॥ बोलावोनी
 विप्र फडशा केला सारा । म्हणे ज्याचें त्याला समर्पिलें ॥ १४ ॥ ऐसें
 हरिभक्त उदास मानसीं । देव त्यापासी भीम ह्मणे ॥ १५ ॥

श्रीराम ॥ भानुदास क्षेत्र पैठणाहूनीया । पढरी जावया सिद्ध
 जाले ॥ १ ॥ आले पढरीस नेम याचा असे । प्रेमाच्या उल्हासें गावें
 भावें ॥ २ ॥ देवापुढें पांच अभंग ह्मणावे । देवें माळे घावे अकस्मात
 ॥ ३ ॥ येका शिष्ये यासी पितांबर दिला । आले राउळाला नित्या
 ऐसे ॥ ४ ॥ तेथें होता सडा चिडचिडीत जालें । पितांवरांमुळें काय
 केले ॥ ५ ॥ राखोनी नमन केलें वरिष्यावरी । तये अवसरीं माळ न
 ये ॥ ६ ॥ बहुत श्रम जाले न ये माळ जेव्हा । उपेक्षीले तेव्हां
 ह्मणती देवें ॥ ७ ॥ तेथोनी निघाले येका गांवा आले । लोकासी
 बोलीले तेथीलिया ॥ ८ ॥ प्रहररात्रीसी विघ्न येईल येथें । मारोनी
 तयातें टाका तुझी ॥ ९ ॥ पंढरीहून ते होते दोन कोस । ह्मणती
 जीवा नाश करूं आता ॥ १० ॥ चौघे गडी केलें तयांसी ह्मणती ।
 माझिये मोटेसी बाघोनी न्या ॥ ११ ॥ तथा गांवांमध्ये नेवोनी ठेवावें ।
 मग तुझीं यावें पढरीस ॥ १२ ॥ आज्ञा ह्मणोनीया नेली मोट गांवीं ।
 ठेविली जाणावी गांवांमध्ये ॥ १३ ॥ निघोनीया गडी गेल्यावरी लोक ।
 मार करिती देख तयांवरी ॥ १४ ॥ बहु केला मार परी न लागेचि ।

मार्गे प्रह्लादाची साक्ष यांसी ॥ १५ ॥ धीट नेळे मोटे सोडोनी
पाहीले । स्वामीस देखीलें अकस्मात ॥ १६ ॥ नमन करिता पायांस
लागती । तेथोनीया येती पदरीस ॥ १७ ॥ निमज्ज करितां क्षणे पांडु
रग । सोबळ्याचें मग स्मरण दिव्हें ॥ १८ ॥ समाधान केलें माळेसी
दीपलें । पै०णासी आले आनदानें ॥ १९ ॥ पुढील चरित्रविस्तार
बहुत । भीम गाय नित्य सतलीला ॥ २० ॥

॥ श्रीराम ॥ अनेगोंदीमध्यें हाता नुपनाथ । कानडा विख्यात
रामराजां ॥ १ ॥ रासाईचा भक्त होता तो अत्यंत । साक्षात्कार सत्य
होता मोठा ॥ २ ॥ अभिमाने सया जाहाळा अत्यंत । वैमयी आणि
भक्त भीच क्षणे ॥ ३ ॥ हेमादपतदी तेथें हातें जाण । त्यासी गज्जा-
नन साद्य सदा ॥ ४ ॥ छके विभीषणें नेळें हातें ज्यासी पिशाच-
छिपीसी आणिळें ज्यानी ॥ ५ ॥ रायापासी येतां बोलिला अभिमानें ।
आम्हां एसा काण भक्त बोला ॥ ६ ॥ वैमवर्हा थोर भक्तर्हा मी पोर ।
देवी माझी घोर सर्धामध्यें ॥ ७ ॥ हेमादपतासी न सांघरे जेम्हा ।
बोलीयळे तेम्हां निशकचि ॥ ८ ॥ पदरीत पांडुरग देव येक । ऐसा
नाही दख भूमळी ॥ ९ ॥ तयाचाचि भक्त नामदेव सत । वैमव
अद्भुत तेथें आहे ॥ १० ॥ रायासी आवेश येवोनी निधाळा । सर्व
वैमवाळा, घेवोनीया ॥ ११ ॥ यांनीं करोमीया गणपतीच्या प्याना ।
क्षणीं माझ्या वचना सांभाळावें ॥ १२ ॥ अमय होताचि चालीयळे
मार्गी । सेना दोही भागी चतुरंग ॥ १३ ॥ आठ फोसांमरी राहिली
पदरी । भक्तसोह करी पांडुरग ॥ १४ ॥ अतद्भुचि माव करी तो
देवाजी । दारकाचि दुजी ऐसे भासे ॥ १५ ॥ घोड्यावरी स्वार
होवोनी आपण । आले नारायण रयापुढें ॥ १६ ॥ रायें पाहाताचि
क्षणे नामदेव । ममन सद्भावें करुमी पुसे ॥ १७ ॥ कृपाजीपंत हे
नाम जाणवीलें । नामदेव केलें पंगि आस्तां ॥ १८ ॥ सांगोनीया
जातां म्हणतसे राव । घन्य हें वैमव पाटतसे ॥ १९ ॥ सुजोनीया आम्ही

पाग्याच्या पायांसी । लागलों हे ऐसी आति जाली ॥ २० ॥ ऐसीं बहु
 सागें पाडुरंग दावी । न धरवे जीवीं ब्रम्हादिका ॥ २१ ॥ पंढरी येवोनी
 पाहाताती तंव । कळस कोट सर्व सुवर्णाचे ॥ २२ ॥ हेमाडपंतासी
 घेवोनी वाड्यात । रत्नें वस्त्रे घेत अमोलिक ॥ २३ ॥ येता कचेरीत
 बैसले लोडासी । नामदेव त्यासी मानीयले ॥ २४ ॥ नमन करोनी
 वस्त्रे रत्ने दिल्लीं । आलिगने जालीं पुढे ऐका ॥ २५ ॥ राव म्हणे
 नाम सागावे आपुलें । नारायण भले म्हणती आम्हा ॥ २६ ॥ नाम-
 देवाचीये असो कोठीवरी । त्याचा आम्हावरी लोभ फार ॥ २७ ॥
 तुम्ही सर्व आजि यावें भोजनासी । मग भेटी त्यासी कळं तुम्हा ॥ २८ ॥
 अधिकारसारीखे बैसवीले पाहा । आली वाढावया जगन्माता ॥ २९ ॥
 नामदेवाची हे पत्नी म्हणऊन । राव तये नमन करीताहे ॥ ३० ॥
 पुसता सागती नारोपंतकाता । कोठीवरी होता त्याची हे ॥ ३१ ॥
 हेमाडपंतासी म्हणे राव काय । वैभव हे आहे न वर्णवे ॥ ३२ ॥
 ऐकताचि याच्या नेत्रीं आले अश्रु । म्हणती सर्वेश्वर जाला सारें ॥ ३३ ॥
 भोजन करोनी चंद्रमागेतीरीं । पाहाताती नेत्री कौतुकासी ॥ ३४ ॥
 शतावधि दासी भाडीं घासितासी । विजे ऐशा दिसती राज्यासी ॥ ३५ ॥
 रासाईही त्यात होती वोळखोन । साष्टांग नमन करी तये ॥ ३६ ॥
 म्हणे माते ऐसे काय हें करीसी । साग निश्चयेसीं आजि मज ॥ ३७ ॥
 म्हणे देवी तुझा देव आहे तेथें । चाकरीचे नाते येथें आहे ॥ ३८ ॥
 विस्मये होवोनी म्हणे दासीपण । सोडवीन जाण चिता नाहीं ॥ ३९ ॥
 नामदेवाचीये भेटीसी चालीला । राउळात आला देवाचिये ॥ ४० ॥
 खाद्यावरी वीणा डोईस बोडके । पाई चाळ निके बांधीयले ॥ ४१ ॥
 गाडीत लंगोटी मजनीं रंगले । रायाने देखीले अकस्मात ॥ ४२ ॥
 रायासी सागती हेचि नामदेव । ऐकता सद्भाव जाला मोठा ॥ ४३ ॥
 संतदर्शनाचा माहिमा अश्रुत । राव दंडवत पडे पाई ॥ ४४ ॥
 उठवोनी यानीं आलिगन दिल्ले । प्रेमे गहिवरले नेत्र तेव्हा ॥ ४५ ॥

म्हणे गव गमाईम मुक्त करा । देव गात्रा नग आहे जी हा ॥ ४६ ॥
 नामदेव म्हणती दासीपण आहे । देवपण पाहें त्वरीच ॥ ४७ ॥
 सत्सत्पुनीत्या दूर केल्यापण । सत्ता तिज्जमात्र न चाळेधि ॥ ४८ ॥
 मनामये राव बहु संकोचला । दासीडागीं केला देव आम्ही ॥ ४९ ॥
 इच्छा देव घनी कोण सोचि पाहू । तपाडागीं पाहूं जीवप्राण ॥ ५० ॥
 आला देवाल्यांत पांडुरंगापुरे । निमडासी गात्रे आम्हीले ॥ ५१ ॥
 म्हणे यांसी नेऊ कित्या प्राण देऊ । उपोस्ये बहु आरमिडी ॥ ५२ ॥
 सत्त दीन जेव्हा उरफडी न घे । पांडुरंगमाय घाले तेव्हा ॥ ५३ ॥
 येके दिसीं मज नईं अनेगोंगी । आणीतडी सवीं ऐक येक ॥ ५४ ॥
 माझीया सतांचा होतां अपमान । तात्प्राळ तधान घईन मी ॥ ५५ ॥
 फावूळ पगानी नळे पैसैं ऐका । मनुष्येचि दग्या उमीं केडी ॥ ५६ ॥
 बहु प्रेतें नळे देव अनेगोंदी । फरी पूजापिधि मनागावें ॥ ५७ ॥
 मानुस सत तथे गेले जेव्हा । अपमान तद्दां केला रावें ॥ ५८ ॥
 फळांविचि सत नत्रां आले अश्रु । म्हण सरेभर जाता आतां ॥ ५९ ॥
 पांडुरंग राया म्हणती आमुची माफ । उगावली देस जाऊ आतां ॥ ६० ॥
 आमुची प्रतिभा फागानी घिसवी । मनघेसे मावी सत माझे ॥ ६१ ॥
 राव म्हणे येका दिसांतचि जायें । मग देवरावें मान्य केले ॥ ६२ ॥
 मानुस देवा उचलोनी घेतले । तज्यामागीं नळे अपत्मात ॥ ६३ ॥
 जाला गुप्त चंद्रमागेत निराळा । जयजयकार जाला पदरीसी ॥ ६४ ॥
 आणीतला देव घन्य संतपाय । मानुसां सर्व नमना घेसी ॥ ६५ ॥
 प रीचा राव प रीस आला । आन जाहाला यात्रेलागीं ॥ ६६ ॥
 कयेचा विस्तार आहेच बहुत । मीमें सकळित यणीवले ॥ ६७ ॥

॥ इति श्रीमानुदास आख्यान संपूर्ण ॥ शुभ भवतु ॥

Appendix VI

परिशिष्ट ६.

एकनाथी भागवत.

अध्याय १ ला--ओंव्या १३१-१३४.

वंदूं भानुदास आता ॥ जो का पितामहाचा पिता
ज्याचेनि वंग भगवंता ॥ झाला सर्वथा प्रियकर ॥ १३१ ॥
जेणे बाळपणीं आकळिला भानु ॥ स्वये झाला चिह्नानु
जितोनि मानामिमानु ॥ भगवत्पावनू स्वये झाला ॥ १३२ ॥
जयाची पदवंवप्राप्ती ॥ पाहों आली श्रीविठ्ठलमूर्ती
कार्णीची कुंडले जगा ज्योती ॥ करिता रातीं देखिला ॥ १३३ ॥
तया भानुदासाचा चक्रपाणी ॥ तयाचाही सुत सुलक्षणी
तयासी सूर्यनाम ठेवूनी ॥ निर्जो निज होऊनी भानुदास ठेला ॥ १३४ ॥

